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ABSTRACT

The Chicano Mobile Institute's (CMI) goal for fiscal year (FY) 1973-74 was to: improve the quality and equality of education and to meet the needs of Chicano students in public and private institutions of higher learning throughout the participating states. Its objectives were to: (1) prepare personnel in higher education who are concerned with the needs of students from low income and ethnically different families; (2) identify and document problem areas affecting Chicanos at the higher education level of the educational process; (3) identify proven and innovative solutions to the problems; and (4) effect the implementation of the proven solutions by decision-making bodies in the educational process. The National Advisory Board for Chicano Mobile Institutes, state coordinators, project director, and staff met at the National Evaluation Conference (held at Ghost Ranch, Abiquiu, New Mexico) to assess and write this final report for CMI FY 1973-74. This final report consists of the individual state report summaries for Arizona, Colorado, Nevada, New Mexico, Texas, and California. These reports are intended to give the most salient recommendations and suggested solutions to the Chicano student's problems which were the actual outcome of the CMI held in each of the respective states. (Author/NQ)

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CHICANO MOBILE INSTITUTES

1973-1974

June 1974

RC 008 830

New Mexico Highlands University
Las Vegas, New Mexico

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HISTORY

I. National Concilio for Chicano Studies--FY '69-'70

During FY '69-'70, the National Concilio for Chicano Studies received a planning grant through the Education Professions Development Act, EPDA, to help develop Chicano Studies programs in five southwestern states (Arizona, California, Colorado, New Mexico, and Texas). The planning grant project produced institutes that were aimed at developing awareness for Chicano students and faculty members in the higher educational institutions of: Arizona State, Long Beach State, University of New Mexico, Colegio Jacinto Treviño, and the University of Colorado at Boulder. The institutes produced a series of monograms that dealt with: recruitment of Chicano students, development of masters-level programs in Chicano Studies, curriculum development for Chicano students, criteria for faculty and staff selection for Chicano Studies programs, proposal writing, and alternative educational institution development.

The original fiscal agent for the project was MONTAL Educational Systems, Inc., in Los Angeles, California. During FY '69-'70, a proposal for Chicano Mobile Institutes (C.M.I.) was written and submitted to the U.S. Office of Education for funding under EPDA by the C.M.I. Director, Mr. Louis Rosales.

II. Long Beach State--FY '70-'71

The proposal for C.M.I. was granted to Long Beach State as grantee and the National Concilio for Chicano Studies continued to act as C.M.I.'s National Advisory Board. The Project Director, Mr. Louis Rosales, indicated that two C.M.I. were held in each of the five participating states (Arizona, California, New Mexico, Texas. and Colorado). During FY '70-'71, the emphasis

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of C.M.I. was directed at:

1. Curriculum development for Chicano Studies in higher education.
2. Proposal writing.
3. Problems facing the Chicano student in higher education.

III. University of Colorado at Boulder--FY '71-'72

The grantee for C.M.I. was awarded to the University of Colorado at Boulder under the direction of Mr. Salvador Ramirez, and again, the National Concilio for Chicano Studies continued as its National Advisory Board. C.M.I. were held in the original five participating states with more specialized workshops for administrators involved with higher education. The emphasis was on initiating special services programs for attracting and recruiting Chicano students to universities of the southwest. During FY '71-'72, C.M.I. experienced some difficulties meeting the objectives of the C.M.I. grant and a shift to the future identification of a National Advisory Board apart from the National Concilio for Chicano Studies was implemented.

IV. Incarnate Word College--FY '72-'73

Incarnate Word College in San Antonio, Texas, was granted the award for FY '72-'73 of C.M.I. The new N.A.B. was formed and in cooperation with the Project Director, Mr. Antonio Tinajero G., coordinated the C.M.I. During this period the salient objective was the demonstration of C.M.I. efforts at the state and local level with the added input of state advisory boards. During that period, emphasis was placed on the holding of C.M.I. in accordance with the individual needs of Chicano students in higher education in each state.

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V. New Mexico Highlands University--FY '73-'74

In the present FY '73-'74, C.M.I. was based at New Mexico Highlands University, Las Vegas, New Mexico, and has been directed by Mr. Albino B. Baca, with the policy for C.M.I. being set forth by a National Advisory Board.

This year also saw an additional state, Nevada, implement a C.M.I. program within that state.

This document reflects the accomplishments of C.M.I. to date.

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The National Advisory Board for Chicano Mobile Institutes wishes to acknowledge all persons listed in the individual state reports for achieving the goals and objectives of Chicano Mobile Institutes in the southwest; and special thanks to Mr. Albino Baca, National Project Director; Mrs. Priscilla Martínez, National Executive Secretary; Mr. Daniel Ortega, Arizona State Coordinator, Mr. William Hernández, California State Coordinator; Mr. Manuel Trujillo, Colorado State Coordinator; Mr. Carlos Brandenburg, Nevada State Coordinator; Mr. Francis Quintana, New Mexico State Coordinator; and Sister Blanca Rosa Rodríguez, Texas State Coordinator.

Also, special acknowledgment is given to the Fiscal Agents at each state, especially to New Mexico Highlands University, who administered the total grant. Mil gracias y mas de parte de:

The Honorable Lt. Gov. Robert A. Mondragón
Chairman
New Mexico

Mr. Sam Ramírez, Vice Chairman
Arizona

Mrs. Lucille L. Santos, Member
Texas

Mr. José Córdova, Member
Colorado

Mr. Larry Luna, Member
Nevada

Mr. Louis Rosales, Member
California

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PREFACE

This documentation is the product of the National Evaluation Conference held at Ghost Ranch, Abiquiu, New Mexico, where the National Advisory Board for Chicano Mobile Institutes, State Coordinators, Project Director, and staff met to assess and write this final report for C.M.I. FY '73-'74 with input from all its participants.

The individual state report summaries herewith included are intended to give the most salient recommendations and suggested solutions to the problems of the Chicano student which were the actual outcome of the C.M.I. held in each of the respective states. However, due to the large amount of material covered by the C.M.I. in the individual states, it was decided by the National Advisory Board that each State Coordinator prepare their respective final reports under a separate cover, with their respective appendices and make them available, upon request, to all educational decision-making entities.

It should also be noted that the identifying name for the mobile institutes project of the southwestern states in the past year has been Chicano Mobile Institutes and is interchangeable and one in the same as Southwest Chicano Mobile Institutes. There also exists a separate project based at the University of Utah, Salt Lake City, Utah, under the identification and nomenclature of Northwest Chicano Mobile Institutes.

Finally, the reader is apprised to the fact that the information under the California C.M.I. section represents the collective thinking of the National Advisory Board based on the documentation available to the board at the time this document was published and possibly is not a complete and accurate picture of the C.M.I. work that is presently on-going in California.

The efforts of the National Evaluation Conference, in publishing this final report for C.M.I., are presented here in good faith and with the

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hopeful wishes that it may serve to make higher education a successful and efficacious reality to more Chicanos in the United States of America.

The goal of C.M.I. FY '73-'74 was:

TO IMPROVE THE QUALITY AND EQUALITY OF EDUCATION TO MEET THE NEEDS OF CHICANO STUDENTS IN PUBLIC AND PRIVATE INSTITUTIONS OF HIGHER LEARNING THROUGHOUT THE PARTICIPATING STATES.

The objectives were:

1. TO PREPARE PERSONNEL IN HIGHER EDUCATION WHO ARE CONCERNED WITH THE NEEDS OF STUDENTS FROM LOW INCOME AND ETHNICALLY DIFFERENT FAMILIES.
2. TO IDENTIFY AND DOCUMENT PROBLEM AREAS AFFECTING CHICANOS AT THE HIGHER EDUCATION LEVEL OF THE EDUCATIONAL PROCESS.
3. TO IDENTIFY PROVEN AND INNOVATIVE SOLUTIONS TO THE PROBLEMS.
4. TO EFFECT THE IMPLEMENTATION OF THE PROVEN SOLUTIONS BY DECISION-MAKING BODIES IN THE EDUCATIONAL PROCESS.

A NARRATIVE SUMMARY

OF THE

ARIZONA CHICANO MOBILE INSTITUTES

REPORT

By

Daniel Ortega
Arizona State Coordinator

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ARIZONA CHICANO MOBILE INSTITUTES

WHO AM I?*

After I tell you who I am you may not know me. You may not recognize me. You may deny that I exist. Who am I? I'm a product of myself. I'm a product of you and of my ancestors.

Now, one half of my ancestors were the Spanish who were Western European, but who were also part African and part middle Eastern. They came to this country and met with the other side of my family--the Indians. The Indians also were a great race--people of a great culture. There were many kinds of Indians, as there were many kinds of Spaniards. They mixed, they married, they had children. Their children were called Mestizos, and this is what I am.

We came to California long before the Pilgrims landed at Plymouth Rock. We settled California and all of the southwestern part of the United States, including the states of Arizona, New Mexico, Colorado, and Texas. We built the missions, and we cultivated the ranches. We were at the Alamo in Texas, both inside and outside. You know, we owned California--that is, until gold was found here.

I think it was a mistake to let you into the southwestern states, because eventually you took away our lands. When we fought to retain what was ours, you used the vigilantes to scare us away, to hang us, and to take away our lands. We became your slaves. Now we cook your food, we build your railroads, we harvest your crops, we dig your ditches, we stand in your unemployment lines--and we receive more than 20 percent of your welfare. But we've done some good things, too! We won more medals of Honor during World War II than any other ethnic group. We've never had a turncoat, even during the Korean War. Yes, we have had outstanding war records. But, you know, we don't complain. By the same token, we don't get much attention, either.

We don't live in your neighborhoods unless we let you call us Spanish, French, or something else, but not what we are. We usually attend our own schools at the elementary or junior high level; and if we get to high school we may go to school with you. However, even before we finish high school, more than 50 percent of us drop out, and you know we don't go to college. We make up less than 1 percent of the college students, yet we are 12 percent of the total school population. We don't use government agencies because our experiences with them have been rather poor; they haven't been very friendly or helpful. The Immigration Department has never really been our friend. The land offices help to take away our lands--we couldn't exactly call them friendly. The Farm Labor Bureau has never truly served us. The schools haven't really lifted us educationally. The police--well, they haven't been the most cooperative agency in the government either. You accept our Spanish words as long as we don't speak them, because if we do, you say they're "poor" Spanish--not Castilian; so our language can't be very good--it's almost like swearing. We are usually Catholics and sometimes

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Protestants, but in either case, we have our own churches. You say we can leave our barrios to live near you--that is, only if we stay in our own place. When we attend your parties to meet your friends, you usually introduce us as being Spanish or something else that we are not. You are ashamed of what we are, and your attitude makes us feel that we, too, should be ashamed of what we are. When we go to school, we don't take part in your school activities; we don't think we're wanted. We seldom participate in sports; we don't run for student offices; we don't go to your school dances; we aren't valedictorians at graduations; we seldom win recognition as students, even in Spanish; we seldom receive scholarships; we are seldom given consideration in school plans; we are seldom given lead parts in school plays. The higher in education we go, the more obvious are the double standards; yet, we haven't given up.

Who are we? Some call us the forgotten people; others call us chili snappers, tacos, spics, mexs, or greasers. Some ignore us and pretend that we don't exist. Some just wish we would go away. The late U.S. Senator Chávez from New Mexico once said, "At the time of war we are called "the great patriotic Americans", and during elections politicians call us "the great Spanish-speaking community of America". When we ask for jobs, we are called "those damn Mexicans".

Who am I? I'm a human being. I have the same hopes that you have, the same fears, same drives, same desires, same concerns, and the same abilities. I want the same chance that you have to be an individual. Who am I? In reality, I am who you want me to be.

*This essay was written by an anonymous student in the seventh grade. This article appears in "Educating the Mexican American" by Henry Sioux Johnson and William J. Hernandez-M.

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INTRODUCTION & OBJECTIVES

The Arizona Chicano Mobile Institutes were developed for the training of administrative personnel, educators, counselors, elected officials, university organizations, community groups, parents and students in an effort to improve the quality and equality of education to meet the needs of Chicano students in public and private institutions of higher learning throughout the state.

The two one-day Institutes held in Phoenix were aimed to provide the participants with the following:

1) Preparation of personnel in higher education to recognize the needs of students from low income and ethnically different families.
2) Identify and document problem areas affecting Chicanos in higher education.
3) Identification of proven and innovative solutions in problem areas.
4) To effect the implementation of proven solutions by decision-making bodies in the educational process.

Focusing on these objectives, the ACMI developed its Institutes to deal with specific problem areas faced by Chicanos in Arizona.

FIRST INSTITUTE

A) Federal funding of specialized programs.

B) Legislative action in education

C) State bilingual education.

SECOND INSTITUTE

A) Techniques for recruitment of Chicano students into graduate

schools.

B) Information on opportunities for admission, financial assistance and application procedures to graduate programs for Chicanos.

C) Chicanos Por La Causa Master Candidate Counseling Program.

D) *The local need for bilingual professionals in education. (*Only a presentation, no workshop)

The ACMI made a concerted effort to invite people that were in policy making positions and could help to affect change for Chicanos. Potential participants for each Institute were determined by:

A) Advisory Board recommendations

B) Staff

C) Involvement in programs related to our objectives

Both Institutes were held in Phoenix because of its central location in the state and the large number of potential participants that resided in the area.

Procedures for inviting potential participants were by mail. Each mail-out contained:

A) Letter of invitation explaining program focus, time and place.

B) CMI pamphlet explaining program objectives.

C) Institute agenda.

D) R.S.V.P.

E) ACMI self-addressed envelope

*See Appendix A

The procedure proved to be very effective in attracting a diverse group

of people from throughout the state.

Each seminar was conducted by a team of specialists selected by the ACMI Advisory Board and staff.

In conducting our research for the first Institute, we recognized that the initiators of change (i.e., decision-making entities) can be more effective if they are an integral part of the institution to be modified.

ARIZONA SYSTEM STRUCTURE OF EDUCATION

There are several terms throughout the report that refer to the different entities and departments in Arizona's educational structure. This section will briefly attempt to explain and define their function.

On the state level Arizona has the legislature which enacts the laws that provide the needed resources for educational programs. The Department of Education then disperses both state and federal funds to the existing county school superintendents.

From the county level the funds are dispersed and monitored for the local school districts which initiate the enacted programs.

STATE BILINGUAL EDUCATION

The formulation of the bilingual education focused on the need to disseminate current relevant information to major policy-making individuals in the state. Our participants, therefore, were superintendents, school board members and principals, as well as parents, students and faculty.

The workshop was conducted by the State Director of Bilingual Education in Arizona with a formal presentation (refer to Appendix B) with an opportunity for participants to air their views and pose questions. During the workshop several problems were highlighted:

1. 96,201 (18.3%) students in the state of Arizona, grades 11-12,

are of Spanish surnames. Of this number, only 8.5% are receiving bilingual instruction.

2. Areas of high minority concentration have the lowest reading level in the state.
3. 90% of all state bilingual education monies are utilized for teachers' salaries.
4. Monitoring of bilingual education programs is limited by insufficient funds for administrative evaluative personnel.

One of the most pressing problems facing Chicano students is the lack of well-defined guidelines to insure that the full intent of the law in bilingual education is met. It also points to the lack of concern at the state level for the needs of Spanish surnamed students in the state.

While only 8.5% of the state's 96,201 Spanish surnamed students are receiving bilingual instruction, we find that an extremely high percentage of the resources are going to Anglo teachers with no specific bilingual instruction qualifications to instruct in a bilingual setting.

The ultimate objective would be that all teachers be skilled in bilingual instruction and that bilingual instruction be offered for all students in the state.

The following are recommendations stemming from the ACMI workshops:

1. That the state require university training for certification in bilingual instruction programs and that educational degrees be offered in bilingual education.
2. Elicit school district commitment for the attainment of financial resources for bilingual education. The principal resource of monies is within each school district. State

and federal funds can only compliment the local initiative.

3. Greater monies need to be appropriated for personnel to monitor the bilingual program in the state to assure compliance with set guidelines.

LEGISLATIVE ACTION IN ARIZONA

The workshop on "Legislative Action in Arizona" was designed to inform the participants on legislation introduced to the Arizona State Legislature concerning funding of special programs, educational reform, and property tax discrimination. The workshop was conducted by a state senator from the inner-city area. As a result of his presentation and the interaction from participants, the following problems were discussed:

1. Special funds which are based on a fixed rate of growth are to the advantage of school districts in the suburban areas. Since there is no room for growth in the inner-city and rural school districts, they are excluded from receiving such funds. Therefore, depriving Chicanos, which are concentrated in the inner-city and rural areas, from receiving the benefit of needed programs.
2. In Arizona, funds for bilingual education are included in those appropriated for Special Education and, therefore, bilingual education is deprived of adequate funds for effective programs.
3. The Arizona State Legislature gerrymanders the school districts to the convenience of local businesses. These businesses are excluded from the surrounding school districts and, therefore, do not have a high property tax rate.

4. School districts in Arizona are geographically discriminated against on the basis of assessed valuation. Therefore, some districts have a minimum property tax rate while others pay a significant amount of school taxes.

In discussing the above problems it was also learned that there is no common cause lobbyist group to pull for the passage or failure of certain bills. Also, that legislative bills are written in such technical and legal terms that it is almost impossible for the layman or the common public to comprehend their content.

Some of the recommendations and solutions for the aforementioned problems include the following:

1. School boards must make a yearly evaluation of their school district to assess the need and certify the district's need for programs in bilingual education.
2. The Arizona State Board of Education must initiate a certification of bilingual education teachers for grades K through 12.
3. Legislation designed to appropriate funds for educational purposes in the juvenile homes and penal institutions within the school districts, should be given adequate consideration for passage. This would provide funds to these institutions to provide innovative educational programs.
4. School districts must be properly redistricted so that local businesses pay sufficient taxes for the schools in their area.

The participants in the workshop came from various background such as school board members, parents, school administrators, and elected officials.

EL GRUPO GRADUATE RECRUITMENT

ACMI recognized the need to develop and modify methods of recruiting and retaining Chicanos into institutions of higher education. El Grupo, (Chicano Law students Association, Arizona State University College of Law) has developed successful innovative methods of recruiting Chicanos to law school. This is evident by the increase in Chicano enrollment at the ASU College of Law. Thus, the workshop on developing techniques for the recruitment of Chicano students into graduate schools was designed using El Grupo as a model. During this workshop, strategies and techniques for the implementation of recruitment efforts into graduate schools were presented and examined. Information regarding opportunities for law school, i.e., entrance exams, admission procedures, financial assistance, and retention programs were made available and explained to all participants. The information was important to the participants who were primarily graduate students, educators, and representatives from university and community groups.

Specifically, the main theme of the workshop was to present the concept of graduate recruitment as part of a "total program." This meant that recruitment does not simply involve giving an application blank to a college senior, but rather involves several distinct and important areas, each one building off the other.

The following were recommendations or techniques and strategies which may be utilized in recruiting and retaining Chicanos into graduate schools.

1. First, there must be a power base from which to work--an organizational process must be utilized.
2. There must be dissemination of information and stimulation of interest at various levels of higher education (i.e., recruitment).

3. Once the applicant is identified, then comes the crucial application process.

4. After the participants are in the program there is the problem of keeping them in school, therefore, there must be an effort to structure retention and tutorial programs.

5. Once the person has graduated, there must be follow-up to place him in a job.

For further details on how the workshop broke down these areas, see Appendix C.

We remind the reader that law school is unique in many ways as are all the different graduate schools and programs. ACMI and El Grupo feel that the "total program" approach is adaptable to nearly every other program. If there was no organization functioning in the participants particular area, the workshop gave ideas on where to begin. If there was an organization currently active, the presentation served as a checklist to spot areas of weakness requiring emphasis giving ideas on how to strengthen that particular program.

FINANCIAL ASSISTANCE

The Arizona Chicano Mobile Institutes saw a direct relationship between recruitment and financial assistance. If in fact, Chicanos are going to make organizational efforts to recruit Chicano students into institutions of higher learning it was imperative that they become aware of the resources available (i.e., financial assistance programs) to carry on the recruitment. Therefore, the Arizona Chicano Mobile Institutes structured a seminar to provide information on opportunities for admission and application procedures in Arizona and the United States.

The seminar was conducted by the graduate recruitment officer of the LULAC Educational Center which provides services and information to Chicanos both in graduate and undergraduate schools in Arizona and throughout the United States.

The participants of the seminar were graduate students from all the universities in Arizona, high school counselors, and undergraduate seniors from the universities. Interaction from the seminar revealed a deep interest from Chicanos to continue their education into graduate programs and that there was need for such a seminar to provide information on financial assistance, admissions, and application procedures.

Therefore, to provide for this need LULAC's recruitment officer, the financial aid officer from Glendale Community, and recruitment officers from Michigan State University were used as consultants to Arizona Chicano Mobile Institute to provide on-the-spot professional information.

From those Chicanos who were wishing to go to graduate school, it was discovered that they were not sure of which particular field to enter and of the availability of funds to continue their education. This is where the Center's program enters the picture to provide themselves as advocates to see how and in what manner to get them in, keep them there, and see them finish successfully.

To alleviate many of the drawn out application procedures, the Center provides many shortcuts for facilitation.

The seminar also brought out that there are more areas of graduate study other than the usual fields of law, medicine, etc. With this in mind, a national program has been started by the Graduate Records Examination Board on minority graduate students. This service distributes applications sent to

them by Chicano students interested in graduate programs to graduate schools in the United States seeking minority enrollment. From there, the graduate programs act upon the applications which is a first step in assisting Chicanos to attend graduate schools.

But once a student applies to the graduate school he next must look for avenues of assistance. This topic was thoroughly discussed during the seminar. The main area of support for graduate students besides the university financial aid programs are found in acquiring graduate assistantships, graduate associates, and research assistantships. For example, ASU alone has 600 graduate assistantships available throughout the colleges on campus. The different departments offer budgets of assistantships and the guidelines in awarding these positions. Because there is not a system that has been devised that can be of equal fairness to all students, these other programs of financial assistance have been established to offset these inequities.

MASTER COUNSELING CANDIDATE PROGRAM

The Arizona Chicano Mobile Institute concerned to identify proven and innovative solutions to problems faced by Chicano students designed a seminar to bring forth such a program. Chicanos Por La Causa Master Candidate Counseling Program is a graduate program in the community which has effectively dealt with the counseling needs of the Chicano student. The seminar was conducted by Master Candidates providing information on the following areas:

a) Adapting Chicano graduate programs to the needs of the community.

b) Problems dealing with counseling and the Chicano student.

c) Information for opportunities in counseling and educational programs.

The participants at the workshop were administrators, teachers, coun-

selors, and graduate students in the state. These participants were then given the role as consultants. Their charge was to attempt to deviate from the traditional. As a tool, the Rinaldi Needs Assessment Model by Ricardo Provencio (See Appendix D) was followed. In this case, the participants used the model to pinpoint and recommend possible solutions in the problems directly concerning counseling and the Chicano student. The interaction of this workshop provided recommendations and solutions documented for public usage. (See appendix E).

An overall picture of the counseling situation in Arizona was given at the workshop. Statistics show that in 1969 the ratio of counselor to student was 383-1. In elementary schools, a total of 148,000 students and only 52 counselors, a ratio of 2,847 to 1. Statistics also show that counselors were not effective especially in dealing with Chicano students. Consensus of the group also determined that Chicano counselors are grossly under-represented at all levels of the Educational System. Looking at those few Chicano counselors, we find that they will not only have many Anglo-oriented stereotype concepts of Chicano students but also prove to be incompetent in their counseling abilities along with their Anglo colleagues. Participants recommended:

1. Replacement of counselors who suggest to Chicano students that college is not for them and in turn channel them into vocational training programs;
2. Train qualified bilingual, bicultural Chicano counselors who are aware of the Chicano movimiento and its relation to the Educational system. This is the definition of a Chicano Change Agent as described by one of the past graduates of the program and a consultant

to the workshop. (See Appendix F - Chicano Change Agent by Sonny Peña.) Another phase of CPLC's Master Candidate Counseling Program is to provide the community with qualified Chicano counselors by seeking within the community those individuals with abilities to be trained to work within the educational system and thus provide for the needs of Chicano students in that system. This will create a natural upward gravitation into the institutions of higher learning for Chicano students.

BILINGUAL PROFESSIONALS IN EDUCATION

Once the Chicano student graduates, what does he do? Are professional opportunities for the Chicano graduate available? ACMI saw it important to encourage graduate students to prepare themselves through higher education for administrative positions in educational institutions. Because of institutional barriers, many times there is not enough stimulus for them to do so. With this in mind, the ACMI instituted a presentation on the local need for bilingual professionals in education. This topic allowed for the dissemination of information regarding opportunities for administrative positions in the Phoenix area.

The presentation was conducted by the director of the education component at Valle del Sol Institute here in Phoenix. He dealt with the professional opportunities available to the Chicano educator. Many pertinent questions were raised, such as, are there jobs for Chicanos? The question was answered by looking at statistics for two local elementary school districts with a large percentage of Chicano students. The statistics revealed a very low percentage of Chicano administrators in these schools. Secondly, why is there

such a low percentage of Chicanos in these positions? This was attributed to "majority attitudes" and "our own attitudes". This country has been built on a philosophy of exclusion which contributes to the low percentage of Chicano educators. Also, our own attitudes about the profession, the lack of information on the availability of jobs and the difficulties in applying for them are a part of the exclusion.

Once the major problems were identified and defined, solutions were prepared:

1. It becomes important to utilize available affirmative action programs. However, affirmative action documents are ineffective if the aggrieved party doesn't work with the community in applying pressure. This type of pressure is necessary to insure that a district hires more Chicanos.
2. In the area of recruitment, there should be a concerted effort to insure that recruiters do their jobs in seeking Chicano applicants. Vita banks should be developed with current files on possible Chicano job candidates.
3. There is a trememendous need for legislative pressure to allow for bilingual education.
4. There should be community pressure (i.e., school boards, parent councils, community organizations) on districts to hire more Chicanos.

Combined, these proposed solutions can be an effective manner of dealing with the situation.

Along these same lines, suggestions were made to Chicano graduates applying for a job. It is essential that once a Chicano finds a possible job, that he/she be prepared for that interview. These suggestions were offered

in order of priority.

1. A student must have an awareness of the district.
    a) Know ethnic composition
    b) Know district boundaries
    c) Know number of students in a district
2. Be aware what special programs are available in that district.
    a) ESL, bilingual, etc.
3. Find out the superintendents philosophy towards major issues in education.
    a) Does he favor team teaching or the traditional type?
4. Know the principal's philosophy.
    a) He decides who is going to teach in his school.
5. Review protocol within District.
    a) Questions concerning Educational Theory are very seldom asked during interviews. It is important to the interviewer that the applicant understand the chain of command within the school and the District.

If utilized, these suggestions could make the difference of a Chicano being hired (or not being hired) by any district.

In ending this presentation, certain strategies and recommendations were made as to how, we as Chicanos, should approach these types of situations and problems.

1. Have confidence in one's intelligence.
2. Accept the challenge of competition.
3. Accept our non-Anglo background as an asset not a hardship.
4. Polish both languages.

5. Exploit with dignity our bilingual-bicultural advantages.

6. Strive for a constant improvement of professionalism.

7. Social exclusion is immaterial, but professional exclusion must constantly be challenged.

For further details on the presentation and information disseminated, see Appendices G, H, I, J.

FISCAL AGENT

The ACMI, for its second consecutive year, was able to have Chicanos Por La Causa, a local community organization, as a fiscal agent. C.P.L.C. provided its bookkeeping and accounting services for payment of staff, consultants, and operating costs. C.P.L.C.'s services proved, once again, to be very effective, and greatly facilitated our program efforts.

For future funding of the ACMI, we strongly recommend that the "local fiscal agent" concept be maintained and utilized.

CONCLUSION

The last four years of involvement with CMI have taught us that change in our institutions of higher learning is achieved only through a slow, tedious process. The investment that the National CMI Advisory Board and the cooperating institutions, University of Colorado-Boulder, Incarnate Word College, Highlands University, have yielded effective results in Arizona. The institutions have responded to the work of ACMI. Students are now more aware of the importance of continuing their education and of the important contributions that they can make to improve the educational condition that Chicanos have faced for 200 years. Parents have realized that their

children's education will only improve through their collective efforts. While all these gains can be seen, it has only been a beginning. The efforts of CMI and programs like it must continue at a level that will allow the following phases to be effective so that the effort and resources that have been expanded in the past are not lost.

In Arizona, CMI had two successful Institutes, but one cannot help wondering if the effectiveness could have been doubled if a few more resources would have been available.

In comparison to previous years, the most restrictive change that occurred in this year's program was the lack of stipends for the participants. People were unable to attend from distant places and the lack of monies was a major reason for the non-attendance of many that had planned to attend.

It should be noted that our Institutes were held during the "energy crunch" that the nation was facing.

It would be well to note that the problems faced during this past program year in the coordination of the program between the Central Office and the individual state programs were not as great as in previous years.

The smoothness with which CMI ran can be attributed to the working relationship between the National Director and Highlands University staff, as well as the work that the National Advisory Board did in their own states.

The atmosphere of cooperation that has existed is one accomplishment of which we can all be proud.

A NARRATIVE SUMMARY

OF THE

COLORADO CHICANO MOBILE INSTITUTES

REPORT

By

Mr. Manuel Trujillo
Colorado State Coordinator

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ACKNOWLEDGMENTS

At the onset of the Colorado Chicano Mobile Institutes, 1973-74, we reviewed the administrative project goals and objectives of which the first priority was to contact community people of various professional and non-professional levels. The purpose of the first meeting was to organize a Colorado Chicano Mobile Institutes State Advisory Board.

From the time of the first Institute to the present, several personal contacts were made with agencies and schools. We also remained in constant contact with various educational decision-making people throughout the state.

State Advisory Board meetings were held for preparation of the results or possible outcome of the Institutes (see Appendix D). Both Institutes, we feel, were successful, many compliments were received, and much enthusiasm was displayed (see Appendix G).

The State Advisory Board referred names of persons as possible consultants and speakers and was available to us for both Institutes assisting as resource persons, lecturers, and participants in workshops.

Dr. Harry P. Bowes, President of Southern Colorado State College, as a board member, was especially helpful in obtaining resource personnel needed such as deans, presidents of colleges, universities, and superintendents of schools throughout Colorado. Dr. Bowes personally signed each invitation sent out. We appreciate and acknowledge all of the efforts that the Colorado State Advisory Board members displayed in making our Institutes a success.

Southern Colorado State College acted as our local fiscal agent during the fiscal year 1973-74 with Mr. Don Genty as our local fiscal officer. Mr. Genty was very helpful in obtaining all that was needed. Office space, office furniture, video equipment, space to hold Institutes, and cafeteria

facilities were provided without cost by our local fiscal agent.

The General Assistance Center (G.A.C.) provided the Institutes with very informative consultants, and it is with great thankfulness that we acknowledge their assistance.

Many organizations, agencies, and the Colorado State Department of Education were instrumental in helping our Institutes become a success.

The consultants to our Institutes were of the highest quality and were very successful in conducting their workshops so as to keep the interest of the participants at a very high level.

As for the assistance that we received from the C.M.I. Central Office, which we are convinced contributed greatly to the success of our Institutes, we hereby acknowledge our thanks and appreciation.

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PREFACE

The failure of traditional programs has, during the past several years, incited interest, study, and the piloting of programs based on a new conceptual framework drawing upon the knowledge of all educational disciplines. The thrust of this movement has been twofold: 1) It seeks to organize educational experiences around the language and culture of the Chicano student throughout the southwest; 2) The thrust of the movement has led to a re-examination of teacher education programs, the improvement of education to meet the needs of Chicano students in public and private institutions of education throughout the participating southwestern states.

The Colorado Chicano Mobile Institutes intended to work within the conceptual and emerging framework of the bilingual schools, the Chicano Studies curriculum, and civil rights legislation to give them impetus and to help in the design of new programs for Chicano students which hold some promise of breaking through the post-syndrome of failure.

In an effort to overcome the barriers disallowing full self-realization of non-English speaking students, the CCMI held two Institutes. The first one took place on November 17, 1973, and the second one was held on March 30, 1974. The first Institute zeroed in on identifying problem areas that Chicano students encounter through the present educational process. These problems were identified and documented (see Appendix A). Consultants from throughout the states of Colorado and New Mexico were invited to help identify educational problems. The General Assistance Center, a federally-funded program housed at the University of Northern Colorado, provided the additional necessary financial assistance to pay honorariums to the many outstanding workshop leaders (see Appendix B).

Once the problem areas were identified, the second Institutes reviewed

and updated them in accordance with those identified by the six U. S. Commission of Civil Rights Report on Mexican American Education. For years the Chicano community has been cognizant of these problem areas, but to some degree has been powerless in instigating change in the hierarchy of our educational system. This is one reason why the participants for both Institutes were those that are in the decision-making processes at all levels of education. Realizing these shortcomings, the second Institute provided personnel that were well-versed in the area of educational problem-solving techniques. Dr. Thomas Fine, a specialist in educational problem-solving from LaVerne College in California, provided the participants with problem-solving techniques during the second Institute. The Institute hopes to follow through to see if these techniques are utilized throughout the state. Thus far, Dr. Fine has been a regular visitor to many of our school districts and to some of the institutions of higher learning in Colorado. For further investigation of Dr. Fine's program, see Appendix C.

Although it is very difficult to experience immediate visual change, there is reasonable evidence that some awareness of the problems and some change can be predicted as indicated in another section of this report.

INSTITUTE PROCEDURES

The Colorado State Advisory Board became a working group. The board was selected from different geographic areas throughout the state of Colorado, and it consisted of people from all walks of life (see Appendix D). Many board meetings to plan each Institute were held (see sample agendas and minutes in Appendix D). The program for each Institute was planned by the Colorado State Advisory Board, and individuals from the board participated in ways and means of how to attract decision-making personnel from through-

out the state of Colorado to participate in the Institute. Dr. Harry Bowes signed the invitation letters to the participants to make them realize that this was not "another one of those Chicano conferences" (see Appendix E). Many decision-making personnel were present at both Institutes.

The programs for both Institutes were formulated according to the goals and objectives of the proposed Colorado Chicano Mobile Institutes. Appropriate consultants for each problem area were provided (see "Programs", Appendix F).

Each of the Institutes were evaluated by the participants on an evaluation form (see Appendix G) and by the participating consultants via the means of a letter (see Appendix G). The negative evaluations received in the first Institute were very helpful in the planning of the second Institute. Every effort to avoid the shortcomings of the first Institute were made in the planning of the second Institute.

CONCLUSIONS

It can be concluded that all of the goals and objectives of the Colorado Chicano Mobile Institutes were met. It can also be concluded that the CCMI was a complete success. Although a direct association with what changes are taking place in the state of Colorado and the Institutes cannot be substantiated, it can be said, however, that the Institutes played a great role in these changes. Some of these changes that are taking place throughout Colorado are the following:

1. Change of attitude of school districts in hiring practices.
2. Implementation of bilingual/bicultural programs (see Appendix J).
3. School districts are holding in-service programs for their

teachers in the area of cultural awareness and language development.

4. School districts and their respective communities are working together to solve problems (see Appendix L).
5. A bilingual/bicultural major for the training of elementary teachers (see Appendix J) is being implemented at Southern Colorado State College.
6. A merger has evolved between Headstart and School District #60 to make Headstart and kindergarten programs more sequential.
7. The return of special education students (mostly Chicanos) to the mainstream of education.
8. The awareness of the need of new testing instruments for children of diverse cultures.

There is some evidence that the above changes are taking place in a small scale. Needless to say, there are many more districts that still are unwilling to move in this direction. Much more needs to be done.

Our urgency and reasons for refunding are well-documented by the needs that were demonstrated at our two Institutes. The lack of knowledge of the people in decision-making positions and the lack of communication between these persons and those who are striving for a better education for themselves and/or their children is evident.

A follow-up is very essential at this point to maintain the motivation of the people moving in the right direction in any level of our educational system.

If we terminate our program at this point, our efforts will have all been in vain, but we are convinced that if we can keep our administration

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informed and be available to help them solve their problems, then we will not only be performing a service for our school systems, but responding to our students' needs.

Comments received from all concerned persons is that we need more of what an Institute of this nature can do for the betterment of our school systems throughout our state.

Chicanos, long dissatisfied with traditional public education, have begun searching for new means to educate their children.

We are too traditional a people to forget our cultural consciousness. We must look to our own culture to help us define education and not allow another's culture to define it for us. We need more total understandings of education and culture.

We believe that through the workshops of the Colorado Chicano Mobile Institutes, we have been able to realize the needs of our Chicano children and will be able to solve these problems.

We thank those interested persons who attended and exhibited their concerns to these problems. It is people such as these from which our society benefits.

PROBLEMS IDENTIFIED IN NOVEMBER 17, 1973, CCMI INSTITUTE

1. What is the definition and what are the goals of bilingual/bicultural education? After agreement has been reached as to the above, how can it best be promoted and implemented?

2. What are the practices currently evident in our school system which are negative to multi-cultural goals and also implant negative attitudes and self-concepts in the Chicano student? How can these be best presented to those responsible for restructuring the school systems in any way that reinforce a positive attitude in the Chicano student in regard to his own culture and also contribute to the understanding and advancement of his society?

3. We must define in clear terms areas where the system has lacked response or given improper response in fulfilling its own commitments to the varying culture of America, particularly the Chicano.

4. What unique problems exist in our current counseling system in regard to its relating to the Chicano student?

5. How can community complaints be more effectively presented to the school system so effective changes will take place?

6. What is the clear definition of Chicano Studies and can we agree on its objectives and goals? Do the present Chicano Studies programs meet these goals and objectives? What ways can we validate its needs and values?

7. What are the do's and don'ts in recruiting and affirmative action?

8. How many minority programs were started by Federal funds?

9. Who takes the initiative on affirmative action?

10. How can we achieve progress and initiate change in a time of stable employment and enrollment in our elementary, secondary, and higher education system?

11. Why is it important in Early Childhood Education to get through to a child at the very beginning of his education?

12. Is it hard to teach a child at the beginning of his education because his parents' influence has already been set in him?

13. What can a citizen do to aid his state representative in obtaining reform?

14. Are people hired in business or education usually from out-of-town? Is there full participation from an in-state person who knows our problems?

15. Can a Chicano administrator find his own identity when he is put into an Anglo society opposed by a Chicano community.

16. Can a Chicano administrator be a community advocate and yet be called a professional the community calls for?

17. Is the main priority to penetrate the system?

18. Should the Chicano make a regional and national effort to remove the label "minority" in reference to its group? Does it have negative implications?

19. Are IQ tests being improperly used and if so, what examples can be given? What alternatives should the Chicano community suggest to the school system? Are the IQ tests the real problem, or is it the manner in which they are used?

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20. How can the Chicano community sensitize local school board members to their problems?

21. What can be done to improve the drop-out rate of the Chicano student? What factors contribute to the drop-out rate?

22. How many Chicano students in college are under Financial Aid?

23. Why aren't there more Chicano professors at this college and other colleges throughout the United States?

24. What are some of the unique problems concerning Chicanos at the college level of education?

25. What kind of jobs are waiting for a Chicano after he is graduated from college?

26. What are the statistics between the educational level and the employment of Chicanos in the professions of medicine, law, and other professional fields? What is the Chicano professional's success factor in these areas?

27. Why can't we, the Chicano students, get interested enough to stay in college even if we know it is important for a good career?

28. What kinds of criticisms are the Chicanos receiving from the general American society and public? What are the causes of these problems and what can be done to correct them?

29. What are the reasons for students dropping out of college and what positive steps should be taken?

30. How can we teach a student at the high school level to be prepared for college?

31. What is a Chicano and how can we develop this understanding and concept with the other cultural groups of society?

32. What does the word "Chicano" mean since it has been more regularly used to date?

33. How can the Chicano best change and improve the system, and what efforts can be made to reach common goals and understandings among La Raza so that common goals and objectives can be promoted in a spirit of unity and cooperation?

RECOMMENDATIONS

I. Rationale for Recommendation on Bicultural and Bilingual Education

Definitions:

Bilingual Education - the use of two languages as mediums of instruction

Bicultural Education - instruction and experiences which enable a person to function with ease and comfort within two or more given cultures

....Because to endorse bicultural education is to understand and accept differences as a positive force in the continuing development of a society which prizes a wholesome respect for the intrinsic worth of each individual, because to endorse bicultural education is to reject both assimilation and separatism. The positive aspects of a culture can be realized only when there is a healthy interaction among diverse groups which comprise the nation's [illegible]zenry. Such interaction can provide a means for coping with intercultural [illegible]ons that are natural and cannot be avoided in a growing, dynamic society. Bicultural education is a concept which aims at a heightened sense of being and wholeness of society based on the unique strengths of each of its parts;

....Because bilingualism has the capability of facilitating a superior performance on both verbal and nonverbal intelligence tests. (It has been revealed that wider experiences in two cultures have given the bilingual child a "mental flexibility, a superiority in concept formation, and a more diversified set of mental abilities, in the sense that the patterns of abilities developed by bi-linguals were more heterogeneous." The Relations of Bi-Lingualism to Intelligence by Peal and Lambert. (Psychological Monographs, no. 546.);

IT IS RECOMMENDED THAT THE HERITAGE, LITERATURE, LANGUAGE, ARTS, SOCIAL AND POLITICAL SYSTEMS, VALUE CONTRIBUTIONS TO MANKIND, i.e., A REALISTIC VIEW OF THE CHICANO PEOPLE BE INCLUDED AND INCORPORATED IN ALL APPROPRIATE AREAS OF INSTRUCTION K THROUGH HIGHER EDUCATION.

II. Rationale for the Implementation of Chicano Studies Classes

> "The basic findings of the Commission's study is that school systems of the Southwest have not recognized the rich culture and tradition of the Mexican American students and have not adopted policies and programs which would enable those students to participate fully in the benefits of the educational process. Instead, the schools use a variety of exclusionary practices which deny the Chicano student the use of his language, a pride in his heritage, and the support of his community...A second exclusionary practice is the omission of Mexican American history, heritage, and folklore from the classrooms of the Southwest. Exclusion of heritage is generally practiced in two ways - through the textbooks and through the omission of course material and school activities relevant to Mexican Americans. The study found that the curricula in most schools fail to inform either Anglo or Mexican American students of the substantial contributions of the Indo-Hispanic culture to the historical development of the Southwest."
>
> (The Excluded Student: Report III of the United States Civil Rights Commission, May, 1972, pages 48 and 49)

IT IS RECOMMENDED THAT A COURSE IN CHICANO STUDIES BE IMPLEMENTED IN THE CURRICULUM K THROUGH HIGHER EDUCATION. THIS CLASS WOULD BE OPEN TO ALL STUDENTS. THE CONTRIBUTIONS OF MINORITIES WOULD BE EMPHASIZED AND THE POSITIVE GROWTH OF THE STUDENT'S SELF CONCEPT WOULD BE A MAJOR GOAL OF THE COURSE. THE TEACHERS OF SUCH CLASSES SHOULD BE QUALIFIED BOTH BILINGUALLY AND BICULTURALLY TO TEACH THE COURSE IN AN EFFECTIVE AND COMPETENT MANNER.

III. Rationale for Recommendation on Individualized Instruction

....Because in individualizing teaching, the emphasis is on the student as a person, the teacher as a person, and the interaction that takes place between them; because individualization occurs when a teacher recognizes and responds to the emotional reactions of a learner as well as to his academic achievement, his intellectual mistakes, or his mental deficiencies, i.e., when the teacher responds to the student as a whole person and not just as a learner in a specific subject matter; because individualization also occurs when the

teacher considers the pupil to be an individual with unique perceptions, values, concepts, and needs, and when he creatively fashions learning experiences to enhance the pupils individuality; and because individualization is meant to lead to commitment and purpose, to sensitivity of others' needs and to awareness of the demands of truth and justice;

IT IS RECOMMENDED THAT INDIVIDUALIZED INSTRUCTION FOR EACH STUDENT BE FURTHER EMPHASIZED AT ALL LEVELS OF EDUCATION:

-to foster the self-concept and personal growth of each individual student;

-to meet the individual needs of each student;

-to nurture individual student skills and abilities.

IV. Rationale for Recommendation on Testing

"The true test of intelligence is not how much we know how to do, but how we behave when we don't know what to do....We encourage children to feel that the end and aim of all they do in school is nothing more than to get a good mark on a test, or to impress someone with what they seem to know. We kill not only their curiosity, but their feeling that it is a good and admirable thing to be curious, so that by the age of ten most of them will not ask questions, and will show a good deal of scorn for the few who do."
(How Children Fail, John Holt, pp. 205 and 207)

B. Yourman in speaking of a decision made several years ago in New York City to abandon group I.Q. testing in the city's public schools, notes that almost half of the city's public school pupils might be called culturally deprived, having home and community experiences not whom their native learning ability is measured. The problem of the normative group and the problem of the content are related. The types of questions asked and the types of performances required by standardized intelligence tests may adequately sample the intelligence of those similar to the individuals who are dissimilar in learning patterns and in environment from those upon whom the tests were standardized."

According to Dr. Robert Leonetti, principal of Benet Elementary School, Benet, Colorado:

-a big problem with I.Q. tests is that they are normed to the middle class, white American. This means that many students who do not fall into this category will probably do poorly on such an I.Q. test.

-there are some achievement tests that are being normed to different social, ethnic, and economic groups, e.g., the Inter-American Series by Hershel T. Manuel of the University of Texas at Austin, or the California Achievement Tests.

-California, as a state, has done away completely with I.Q. tests and is relying more upon students reaching learning objectives, i.e., how much has been learned, not how much has been learned as compared with other students.

According to Fred Holmes, Director of Community Services at the Colorado State Department of Education:

-a significant number of school districts in major U.S. cities, have dropped group I.Q. tests.

-three factors are known to influence I.Q. tests as much as 30-35 points:

a. Fear

b. Practice in taking tests

c. High expectation of test results on part of teacher or student taking the test.

-the major problem with I.Q. tests is that they have been used to compare students with each other. Any kind of test score which compares students with each student motivates the high achievers at the expense of the rest.

IT IS RECOMMENDED THAT:

A. A MORATORIUM ON GROUP I.Q. TESTS AND EXISTING I.Q. TEST RESULTS BE IMPLEMENTED;

B. MORE EXTENSIVE USE OF DIAGNOSTIC TESTING BE EMPLOYED TO DETERMINE LEARNING NEEDS AND LEARNING PROGRESS OF STUDENTS;

C. COUNSELORS AND TEACHERS BE GIVEN IN-SERVICE UP-DATING IN THE PURPOSES, USES AND INTERPRETATION OF ALL GROUP TESTS USED IN THE DISTRICT AND STATE.

V. Recommendation: Media Centers

IT IS RECOMMENDED THAT:

EACH OF THE SCHOOLS SHALL ESTABLISH AN ETHNIC MEDIA STUDIES CENTER THAT REFLECTS THE ETHNIC MAKEUP OF THE ATTENDANCE AREA WHERE THE SCHOOL IS LOCATED. SUCH CENTERS WOULD SERVE AS A:

1. DEPOSITORY FOR THE COLLECTION OF MATERIALS (FILMS, FILMSTRIPS, BOOKS, PAMPHLETS, RECORDINGS, TEACHER-MADE MATERIALS, STUDENT-MADE MATERIALS) APPROPRIATE TO THE CULTURAL BACKGROUND OF THE STUDENTS IN THE SCHOOL;
2. A COLLECTION OF COMMUNITY RESOURCES AVAILABLE TO THE CLASSES IN THE SCHOOL FOR THE ENRICHMENT AND KNOWLEDGE OF THE VARIOUS CULTURES EXISTING IN THE SCHOOL NEIGHBORHOOD;
3. A SOURCE OF MATERIALS FOR CLASSES FOR USE BY STUDENTS AND TEACHERS;
4. A METHOD FOR INVOLVING COMMUNITY PEOPLE MORE IN THE LEARNING PROCESS IN THE CLASSROOM.

VI. Rationale for Recommendation on Recruiting

"The Colorado Department of Education shall encourage local education agencies to recruit for multi-ethnic representation."
(Equal Educational Opportunity Policy Statement, p. 6)

"Cultural exclusion is a reality in public schools of the Southwest. This report has documented exclusionary practices in the vital areas of language, heritage and community participation. Until practices and policies conducive to full participation of Mexican Americans in the educational process are adopted, equal opportunity in education is likely to remain more myth than reality for Mexican American students."
(The Excluded Student, U.S. Civil Rights Report III, p. 49)

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IT IS RECOMMENDED THAT THE SCHOOL BOARD ADOPT THE POLICY THAT REPRESENTATIVE GROUPS FROM THE COMMUNITY BE INVOLVED IN RECRUITMENT OF NEW TEACHERS. IT IS ALSO RECOMMENDED THAT A SPECIAL EFFORT TO RECRUIT NEW TEACHERS WHO ARE AWARE OF AND SENSITIVE TO THE CULTURAL, SOCIAL, AND ECONOMIC BACKGROUND OF THE COMMUNITY.

VII. Rationale for Recommendation on Counselors and Guidance Teachers

"As a group, Chicano pupils do differ from Anglo students in language, culture, and economic background. A large proportion of Chicano pupils enter school speaking very little English or with serious difficulties in using the language. In addition, the culture, values and familiar experiences of Chicano students often differ substantially from those of Anglo students and those on which the school program is based. The differences between the background characteristics of Chicano students and the language and culture of the schools are major obstacles to the educational progress of Chicano pupils. These discrepancies between the school and the home are one of the main causes of the lower participation and achievement levels of Chicano pupils in school."
(Teachers and Students, U.S. Civil Rights Commission Report #5, p.)

"People discover their self-concepts from the kinds of experiences they have had with life; not from telling but from experience. People develop feelings that they are liked, wanted, accepted, and from having been successful. One learns that he is these things, not from being told so, but only from the experience of being treated as though he were so. Here is the key to what must be done to produce more adequate people. To produce a positive self-image, it is necessary to provide experiences that teach individuals they are positive people."
(Perceiving, Behaving, Becoming, A SCD Yearbook, 1926, p. 53)

IT IS RECOMMENDED THAT:

A. THE SCHOOL DISTRICTS ADOPT A POLICY TO INCREASE THE NUMBER OF CHICANO COUNSELORS AND GUIDANCE TEACHERS WHO ARE AWARE OF AND SENSITIVE TO THE NEEDS OF CHICANO STUDENTS.

B. PARENT VOLUNTEERS OR STUDENT AIDES BE UTILIZED AS ASSISTANTS TO HELP WITH THE PAPER WORK (EXCEPT WHERE CONFIDENTIAL MATERIAL IS CONCERNED) THAT COUNSELORS AND/OR GUIDANCE TEACHER INCREASED CONTACT TIME WITH STUDENTS.

C. AN EFFORT BE MADE TO INCREASE THE NUMBER OF CHICANO COUNSELORS IN ORDER THAT THE CHICANO CHILD WILL HAVE AN EQUAL CHANCE.

VIII. Rationale for Recommendation on EEO Officers

Equal Employment Opportunity Policy and Practices are a fairly recent enforcement program. However, the effects of many years of discrimination against minorities and minority groups, as well as women, often cannot be swept away merely by correcting past discrimination policies.

In many instances, special corrective and remedial action is necessary in order for minorities and women to achieve their rightful place in employment and advancement.

The Equal Employment Opportunity Commission was created by means of Title VII of the Civil Rights Act of 1964 (78 state. 241; 42 U.S.C. 2000a) and became operational July 2, 1965. The Act was amended by Congress in March, 1972, to provide broader jurisdiction and enforcement powers.

The purpose of the Commission is to end discrimination in hiring, firing, wages, testing, training, apprenticeship and all other conditions of employment. The Commission participates in the development and enforcement of the law, encourages and assists in voluntary action by employers, by litigation brought under Title VII and related statutes or guidelines.

IT IS RECOMMENDED THAT SCHOOL DISTRICTS ESTABLISH AN ADMINISTRATIVE POSITION OF "EQUAL EMPLOYMENT OPPORTUNITY" COORDINATORS. THE DUTIES OF THE EEO COORDINATOR SHALL BE: TO DEVELOP ANNUAL AFFIRMATIVE PLAN OF ACTION WITH SPECIFIC GOALS AND TIMETABLES OF HIRING EDUCATORS IN THE TEACHING PROFESSION, ESPECIALLY WHERE THERE IS AN IMBALANCE OF TEACHERS AND ADMINISTRATORS. HE SHOULD ASSIST IN REFERRALS AND APPLICATIONS, PROVIDE TRAINING AND WORKSHOPS, AND BE RESPONSIBLE FOR THE IMPLEMENTATION OF THE EQUAL EMPLOYMENT OPPORTUNITY PROGRAM AND ITS EFFECTIVENESS. HE SHALL PROMOTE EQUAL EMPLOYMENT TO MINOR-

ITIES AND WOMEN WITH THE COOPERATION OF THE ADMINISTRATION AS SET FORTH UNDER TITLE VII OF THE CIVIL RIGHTS ACT. HE WILL ASSIST EMPLOYEES, TEACHERS, OR INDIVIDUALS WHO HAVE REASON TO BELIEVE THAT THEY HAVE BEEN DISCRIMINATED AGAINST.

A COORDINATOR WILL INVESTIGATE ALL CASES OF DISCRIMINATION AND TAKE LEGAL ACTION UPON REQUEST OF THE INDIVIDUAL. HE WILL FAMILIARIZE HIMSELF WITH CURRENT CHANGES OR DEVELOPMENTS AND CLARIFY HEARING PROCEDURES.

IX. Recommendation: Advisory Panel for Business and Industry

IT IS RECOMMENDED THAT AN ADVISORY PANEL OF PERSONS FROM BUSINESS, INDUSTRY AND THE PROFESSIONS BE SET UP TO BE AVAILABLE FOR INPUT INTO THE CURRICULUM IN ALL LEVELS OF EDUCATION IN THE SCHOOL DISTRICTS.

X. Rationale for Recommendation on In-Service Training

> "Public education is committed philosophically to the respect for cultural and racial plurality as a significant value in our American way of life. Students need to develop positive, personal, and cultural identities which will enhance their self-concepts thereby assisting them to merge successfully into the mainstream of American society."
>
> (Equal Educational Opportunity Policy Statement, p. 1)

> "Teachers must be aware of concerns being expressed by different groups; likewise, they must perceive clearly the constructive impact of dissent. They must become staunch believers in the potential strength to be derived from an American society composed of varying ethnic, racial, and cultural groups. Teachers must also become deeply aware of their own feelings and master the skill of feeling what others feel."
>
> (Equal Educational Opportunity Policy Statement, p. 3)

IT IS RECOMMENDED THAT:

THE SCHOOL DISTRICTS DEVELOP, SPONSOR, AND PROMOTE A SERIES OF REQUIRED INSERVICE TRAINING SESSIONS FOR ALL DISTRICT ADMINISTRATORS AND TEACHERS TO

DEEPEN THEIR UNDERSTANDING OF AN APPRECIATION FOR THE STUDENTS THROUGHOUT THE STATE.

XI. Rationale for Recommendation on Awareness in Cultural Exclusion

> "The suppression of the Spanish language is the most overt area of cultural exclusion...In spite of the fact that nearly 50 percent of the Mexican-American first graders do not speak English as well as the average Anglo-American first graders, they are often compelled to learn a new langauge and course material in that language simultaneously during the first year of their educational experience...the exclusion of the Mexican-American community is the third area of cultural exclusion examined by the Commission's study...Teachers and administrators utilize notices sent home and PTA meetings most frequently, as methods of communicating with parents. While an estimated 4,000,000 persons in the Southwest identify Spanish as their mother tongue, only 25 percent of the elementary and 11 percent of the secondary schools send notices in Spanish to Spanish speaking parents. This automatically excludes a large segment of the population and has the effect of denying equality of educational opportunity to Spanish surnamed pupils, according to a Health, Education and Welfare memorandum. Until practices and policies conducive to full participation of Mexican-Americans in the educational process are adopted, equal opportunity in education is likely to remain more myth than reality for Mexican-American students."
>
> (The Excluded Student, U.S. Civil Rights Commission Report No. 3, pp. 48 and 49)

IT IS RECOMMENDED THAT:

AWARENESS INFORMATION SUCH AS NOTICES SENT HOME TO THE PARENTS FROM A SCHOOL WITH 20% OR MORE CHICANO ENROLLMENT BE PRINTED IN SPANISH AS WELL AS ENGLISH.

XII. Recommendation: Expulsion Panels and Drop-out Rates

IT IS RECOMMENDED THAT PARENT PARTICIPATION BE INCLUDED WHENEVER EXPULSION PANELS ARE FORMULATED, AND THAT PARENTS HAVE THE RIGHT TO HAVE SOMEONE OF THEIR CHOOSING TO ASSIST AND/OR REPRESENT THEM ON EXPULSION PANELS.

XIII. Recommendation: Drop-out Rates

IT IS RECOMMENDED THAT GETTING PEOPLE WHO IDENTIFY WITH THE CHICANOS (NOT JUST SPANISH-SURNAMED PEOPLE) CAN BRING ABOUT A MEANINGFUL CHANGE. THEREFORE, HIRING OF THESE PEOPLE MAY SOLVE THE PROBLEM BY COMMUNICATION BETWEEN THE DROP-OUT AND THE COUNSELOR, IN ORDER FOR THE DROP-OUT TO REALIZE THAT HE IS ACCEPTABLE TO SOCIETY AND THAT HE CAN GET FURTHER IF HE DOES STAY IN SCHOOL.

A NARRATIVE SUMMARY

OF THE

NEVADA CHICANO MOBILE INSTITUTES

FINAL REPORT

By

Mr. Carlos Brandenburg
Nevada State Coordinator

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CHICANO MOBILE INSTITUTES

LAS VEGAS/RENO, NEVADA

ACKNOWLEDGMENTS

Recognition and special appreciation are given to the following people for their dedication and constant efforts that helped to make the 1973-1974 Chicano Mobile Institutes in Las Vegas and Reno, Nevada, a successful endeavor. They are: Mr. Albino B. Baca, Project Director for Chicano Mobile Institutes; each of the members of the Nevada State and National Advisory Boards who recognized the need and prepared the stage for the creation of this program; and Mrs. Irma García, local Fiscal Officer/Secretary.

A Chief Advisory, Mr. Larry Luna, has provided important assistance for the design and development of the Institutes in the state of Nevada. Mr. Luna is the Executive Director of SER/Jobs for Progress, Inc., and a member of the Chicano Mobile Institutes National Advisory Board.

PREFACE

There is much evidence to support the fact that the early explorers and settlers of the area we know of today as Nevada were Spanish, or at least, spoke Spanish. As we travel about the state we find many areas and townships bearing Spanish names, the most famous of which is probably Las Vegas, the meadows. This land which was a Mexican possession was found to be rich in ore and precious metals, and this demanded manpower to work the mines. Much of that manpower was provided by Mexican laborers who made the long, hard journey across the deserts of northern Mexico and Arizona into Nevada. Descendants of thise early pioneers are still to be found in both the northern and southern parts of the state.

Today there are other industries that attract the Spanish-speaking to Nevada in great numbers and those are the dairy, farm, and hotel industries. It may come as a great surprise to some to discover that Nevada has a "migrant problem", or that one of the pressing issues facing the Spanish-speaking community is discrimination against Spanish-speaking in the hotel industry, or that the transporting of illegal aliens (mostly Spanish-speaking) to work the farms and fields of Nevada is big business.

Statistical information on the Spanish-speaking in Nevada is hard to come by and grossly inadequate when found. For example, the 1970 U.S. Census reported that Nevada had 27,142 Spanish-speaking residents out of a total population of 488,738, or approximately 5.6% of the total population. However, in a recent legal court action brought about by the Mexican-American Legal Defense and Educational Fund (MALDEF), the U.S. Census Bureau admitted that it had undercounted the U.S.A. Spanish-speaking population by 1.5 million. Census figures reported by private organizations such as the Economic Oppor-

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tunity Board (E.O.B.) of Clark County, and the Nevada Association of Latin Americans (N.A.L.A.), tend to confirm the fact that the Spanish-speaking population of Nevada is grossly undercounted which has detrimental social, economic and political results. The Nevada Employment Security Department recently issued a report on the unemployment rates for the state which reflected that even though the Black population of Nevada was the largest minority group in the state, the Spanish-speaking had the largest unemployment rate. Even if we add the approximately 6,000 Cuban refugees reported to be living primarily in the Las Vegas area by the Department of Immigration to the 27,142 figure, private surveys seem to indicate that this total figure is inaccurate.

In the area of education we can expressly see the results of a population undercount. Since population figures are needed to plan and shape programs to fill the needs and provide services to all segments reflected in the population figures, naturally it is presumed that those segments with the largest number will have the most needs and require the most services and this is logical. However, when the situation exists, as it does with the Spanish-speaking that programs are designed to fill the needs of a segment that is grossly undercounted, it naturally follows that those programs will be grossly inadequate. This situation exists in Nevada today. Coupled with a lack of sensitivity and cultural awareness, an educational system so designed can virtually crush a segment of the population and does account for the high rate of drop-outs and low number of college graduates among the Spanish-speaking in Nevada. The 1970 U.S. Census reported 5.6% of the total state population was Spanish-speaking and 5.7% was Black, yet in the Fall of 1970 Elementary and Secondary School Civil Rights Survey, it was reported that 12.8% of the total public school population was Black and only 5.1% was

Spanish-speaking.

This year Nevada was fortunate to be included in a grant to study the problems of the Spanish-speaking in Nevada and to deal with the mechanics of change so that recommendations brought about by the Nevada State Advisory Council, consultants, educators, students and all participants in the Nevada Chicano Mobile Institutes could be implemented. Two Institutes were held; one in Las Vegas and one in Reno, which represent the largest population centers of the state and are the sites of our two major campuses of the University of Nevada. Much preparation and pre-planning was necessary to involve as many key community, school district, university, and state personnel as possible, in order to assure that the real issues were discussed, recommendations made, and action taken by these key policy makers of our educational system. Workshops, panels and lectures provided the background for frank and open discussions of problems facing Spanish-speaking students in higher education and lower education systems such as: lack of curriculum materials to reflect the realities of ethnic group life and group identity in Nevada, no real commitment on the part of the University of Nevada to an ethnic studies program, lack of sensitivity and awareness to the special needs of the Spanish-speaking by the University, School Board of Trustees, Regents, and State Education personnel, lack of state funding to finance bilingual and bicultural programs, and the lack of bilingual, bicultural teachers in both the school district and university systems. Other pertinent areas were touched upon also, but these seemed to be the areas of most concern and for which solutions should be immediately sought. Some of the recommendations generated from the panels, workshops and general discussions included opening the doors of communication between the Spanish-speaking community and the School Board, University and State Board of Education.

through the implementation of an Advisory Committee to these institutions in all matters relating to bilingual, bicultural education. Of equally high priority was the setting up of programs within these units of education to enhance intergroup relations, to diminish group conflict and establish good relationships between these units and their surrounding Spanish-speaking communities. Perhaps, the strongest recommendation was to assure that in the 1975 Nevada State Legislature the necessary legislative changes would be made to correct the wrongs extant in our educational system in regard to the Spanish-speaking.

It is to the credit of the Chicano Mobile Institutes that as a result of the Institutes held in Las Vegas and Reno, that not only did it provide the vehicle for a first real coming together of the Spanish-speaking community and the educational structure of Nevada to discuss, recommend, and implement solutions to problems faced by both units, but it also set the stage for a first presentation of Spanish-speaking grievances to the State Board of Education at a regular business meeting for discussion and recommendations. Furthermore, through the efforts of people involved in the Chicano Mobile Institutes, in both the southern and northern parts of the state, for the first time in the history of Nevada, specific resolutions were passed at the State Democratic Convention dealing with the needs and problems of the Spanish-speaking in the state, which will be presented to the Legislature next year (1975) for legislative action.

It is the general feeling of all those involved that the Chicano Mobile Institutes have been a tremendous instrument of innovative change in the state of Nevada, and that all efforts should be made to assure its continuance as a means of providing a vehicle for further educational and social reform.

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FIRST C.M.I. INSTITUTE
LAS VEGAS, NEVADA
February 8-9, 1974

The first Institute was held in the Educational Auditorium at the University of Nevada, Las Vegas. The majority of the participants, numbering approximately 75 persons, represented a large cross section of community leaders, city, county and state officials, members of the governing and administrative staff of the university and school district, and interested students. It was found that, generally, invitees who were unable to attend in most cases sent representatives so that all key educational and civic units were well represented.

The first general session was initiated by a presentation on Bilingual/Bicultural Education in Higher Education by Dr. Atilano Valencia, Chairman of the Department of Education at New Mexico Highlands University. The multi-media presentation was followed by a question and answer period which served as a format for topics for further discussion in the small group workshops in the following day (see Agenda, February 9, 1974). A list of topics discussed is attached. From these discussions, recommendations were developed and presented to the entire body on February 9 in Final Remarks and Recommendations as goals and objectives to be implemented by the Nevada State Advisory Council.

The presentation by Dr. Peter Garcia, Associate Academic Vice President of the University of Utah, Chicanos in Higher Education, followed the same format as mentioned above and proved to be the highlight of the day because of the controversial nature of his material. His vigorous and neatly outlined presentation stimulated those educators present to respond vehemently to several of his tenets which in turn provided excellent materials for recommendations and suggested solutions in the workshops.

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This enthusiasm for answers to questions raised by Drs. Garcia and Valencia carried over into the afternoon session which found a panel of community leaders and educators in a spirited debate on local educational issues. The drama was heightened by the walking out of one of the panel members in reaction to statements by one local educational administrator. A list of recommendations evolving from this panel was also developed from later workshop discussions.

The highlight of the second day of the Institute was a presentation by the Honorable Lt. Gov. Harry Reid of Nevada, a long-time champion of education and its role in the community. His efforts on behalf of the Spanish-speaking community were instrumental in seeing that recommendations made at the first Institute were included in the resolutions developed at the Democratic State Convention in Reno for presentation in the Nevada State Legislature in 1975.

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DISCUSSION SESSION

The following are the documented problems of the Chicano student in the educational system of the state of Nevada:

1. Lack of empathy toward Chicano students by top educational and administrative personnel.

2. Elementary and secondary school systems are responsible for unprepared Chicano college students.

3. No real commitment toward the ethnic studies program at the University of Nevada, Las Vegas.

4. Means must be found to get more Anglos in decision-making positions to come to these conferences in order to give them information about Chicano prospectives and to create support for reforms.

5. Community should support Chicano students in all levels, and help them attain their objectives.

6. The state of Nevada lacks curriculum materials to reflect the realities of ethnic group, life, and group identity in America.

7. The inability of the Clark County School District and the State Office of Education to attract bilingual-bicultural personnel.

8. The insensitivity of the Board of Trustees to implement suitable programs.

9. The use of American College Test (ACT) score requirements excludes many Chicano and minority students from entering the Nevada University system.

10. Needs for state funding to finance Chicano Studies and other bilingual-bicultural programs.

11. Need for professional teachers committed to work toward the betterment of Chicanos.

12. Violence is the best way to attract attention.

13. The lack of a noticeable Chicano population.

14. Racism is the core of the problem.

15. Stereotyping the Chicano students: That all Chicanos are bilingual and that all Chicanos speak Spanish.

RECOMMENDATIONS

The following were the recommendations made from the participants of the first Chicano Mobile Institute held in Las Vegas, Nevada:

1. Devising new curriculum materials to reflect the realities of the ethnic

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group, life, and group identity in America.

2. Raising the consciousness of teachers and other school personnel to be more fully aware of their own feelings about their own ethnic identity as well as that of their students.

3. Designing programs to enhance intergroup relations, diminish group conflict and establish relationships between schools and their surrounding communities.

4. Research generated in the area of bilingual-bicultural programs.

5. New forms of teacher training, both pre-service and in-service, will determine the success with which the new curriculum materials are utilized.

6. Hiring more bilingual-bicultural personnel at all levels of the educational system.

7. Need for state funding to finance a Chicano Studies program.

8. Need for Chicano awareness programs aimed at top administrative personnel within the Clark County School District and State Office of Education.

9. The Clark County School District should have the means to ascertain the level of a Chicano child's linguistic ability.

10. Get ready for the 1975 Legislature where we can try to implement some legislative changes.

11. Set up a committee within the Clark County School District to advise the District on all matters relating to any bilingual-bicultural programs.

12. Organize the community to better achieve the goals of the Chicano students.

13. Start implementing an extensive English as a Second Language program within the school district.

SECOND C.M.I. INSTITUTE
RENO, NEVADA
March 8-9, 1974

The second C.M.I. Institute was held at Thompson Auditorium, University of Nevada, Reno. Although invitations were sent to many key civic and educational personnel, attendance was limited primarily due to inclement weather and the energy crisis. Those who did brave the weather and gas shortage represented a good segment of the local educational system.

Dr. Peter Garcia of the University of Utah had been so effective at the first Institute that he was asked to repeat his presentation with the same results. It was interesting to note that many of the same recommendations resulting from the first Institute were re-stated in Reno which led one to believe that there were some universal problem areas affecting the northern and southern parts of the state as far as Spanish-speaking students in higher education were concerned. These problems can be found in the list of discussions and recommendations resulting from the second Institute attached to this report.

Even though the attendance was sparce, those attending displayed an intense interest in problems raised and solutions developed as was evidenced by the panel and group discussions. Recommendations developed from this Institute were incorporated into a presentation delivered to the State Board of Education who showed an interest in seeking relief and solutions to problems of the Spanish-speaking students.

Perhaps just as important was the fact that valuable contacts were made with key educators in the northern part of the state who are instrumental in guiding the educational system in Nevada and who, because of their distance from the southern half of the state, tend to be isolated and insensitive to the needs and problems of the large segment of Spanish-speaking found in southern Nevada.

PROBLEMS BROUGHT UP BY THOSE WHO ATTENDED THE RENO INSTITUTE

The following are the areas which the participants felt were very important at the Reno Institute.

1. There is a lack of support by the Washoe County School District toward the Chicano student.
2. How can we motivate the present generation of adult Chicanos.
3. What is the role of Title I, and how can it help the Chicano student in the Nevada Educational System.
4. How can we motivate Chicanos in Nevada.
5. Lack of visible, identifiable Chicano population in the northern part of the state.
6. The Chicano students that are having problems in school are attending different schools.
7. The school district is reinforcing a negative self-concept in the Chicano students.
8. Remedial education is used as a dumping ground for Chicano students.
9. Parents are less often involved with the school district.
10. Chicano students are under the impression that nobody cares about them.
11. There is no bilingual-bicultural program in the Washoe County School District.
12. The main problem is that the school district really believes that there is not a Chicano problem in Washoe County.
13. The problem is that a great majority of Chicanos have lost their native language and culture.
14. Chicano students are told by teachers not to speak Spanish on school grounds.

RECOMMENDATIONS

The following were the recommendations made by the participants at the Reno Institute:

1. The State Office of Education should pull out of the personnel system.
2. The State Office of Education should be appropriated its own line item budget by the Legislature.

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3. Develop an EEOC curriculum project.

4. Develop a state wide Advisory Committee to evaluate the needs of the Spanish-speaking students and report back to the State Office of Education.

5. Further develop the existing English as a Second Language program to cover students from elementary to secondary school.

6. Develop a massive on-going program in the area of cultural awareness for teachers, trustees and administrators.

7. Start an information system so that the Chicano education problems can be presented to the Legislature.

8. Formulized commitment is needed by the Chicano community, State Office of Education, and the Washoe County School District, toward the problems of the Chicano in education.

9. There is a tremendous need for a bilingual, bicultural program.

10. The problem of the Chicano student must be faced up to by the school district, not ignored.

11. Attack the present educational system from within.

12. Evaluate the political structure within the state of Nevada. See who the decision-making people are and how they can help the Chicanos.

13. Discourage special education and replace it with bilingual, bicultural education.

14. The ESL (English as a Second Language) program is inadequate if it leaves out the Chicano culture.

15. Members of the community feel that the ESL teacher should be bilingual and bicultural (at the present time the ESL teacher does not speak Spanish).

16. The Chicano students are being deprived by not being taught the native language and culture

17. The problem of the Chicano in education has never been defined in Washoe County.

18. The Washoe County School District has no provision for testing and trying out new ideas and programs.

19. The Washoe County School District has not overly shown the Chicano community that it is interested in helping it solve educational problems.

20. Teachers should have some type of cultural awareness if they are teaching ESL.

21. The school district does not realize that it has a great deal of professional resources at its disposal within the Chicano community.

22. The Chicanos are on the bottom of the school district's priority list.

23. The Chicano population should get involved politically to help remedy the problem.

24. The Anglo model being taught in the school district is not a good model because it excludes the cultural differences.

25. There is no statistic, and/or information available that identifies the problem of the Chicano within the educational system.

26. The Inter-Group should be kept intact and definitely should not be abolished.

CONCLUSIONS

The educational system in the state of Nevada is not meeting the needs of the Chicano/Latino students. In essence, the power to build and shape minds has become an academic responsibility within the four walls of the institutions, the institutions that often are not available to the Mexican-Americans in the community.

The need for relevant educational experiences is one of the most important features of the contemporary Mexican-American movement. New curricula should be designed to influence a student's personal experience and his identity and by so doing, reveal to him the diverse aspects of himself and his community. The goals of the curricula should be parallel with the goals of education, since we are also seeking educational reform which would provide for the student who needs reinforcement to effectively prepare him in dealing with the system and still retain his Mexican-American identity. It is felt that the above statements justify an urgent need for national refunding of the Chicano Mobile Institutes.

A NARRATIVE SUMMARY

OF THE

NEW MEXICO CHICANO MOBILE INSTITUTES

REPORT

"THE BROWN PAPER"

By

Francis Quintana
New Mexico State Coordinator

0065

ACKNOWLEDGMENTS

The overwhelming task set forth and presented by the goals of the Chicano Mobile Institutes was undertaken by several people that need to be acknowledged. These people have been dedicated toward the goals set forth by Chicano Mobile Institutes for quite a few years. Fortunately, through the continued efforts of these people, more Chicanos have become involved and better educational programs are beginning to arise.

First of all, I would like to thank Lt. Governor Robert Mondragón and his staff for their tireless inspiration and continued support. Lt. Governor Mondragón has always committed himself to the improvement of educational opportunities for all Chicanos as a member of the state legislature, and later, as Lt. Governor. He has been a tireless friend to education in New Mexico. Mil gracias, Roberto!

Secondly, I would like to thank the members of the State Advisory Board who provided the necessary guidance and assistance throughout the project year, and who have actually made this project year a success. They are as follows: The Chairman of the State Advisory Board, the Honorable Lt. Governor Robert A. Mondragón; Vice-Chairman, Mr. Tony Armijo, Administrative Assistant to the Lt. Governor; member, Mr. Juan Abeyta, School of Medicine, University of New Mexico; member, Mr. Delfino Trujillo, Principal of Mid High in Chama, New Mexico; member, Mr. Tony Márquez, Director of Headstart, West Las Vegas, New Mexico; member, Mr. Ramón Estrada, doctoral student in Educational Administration at the University of New Mexico; member, Mr. Ramón Solis, student and Director of Chicano Studies at Eastern New Mexico University, Portales, New Mexico; member, Mr. Sam Vigil, Dean of Students at New Mexico Highlands University, Las Vegas, New Mexico; member, Dr. Mari-Luci

Jaramillo, Chairman of Elementary Education Department, University of New Mexico; and member, Miss Margie Trujillo, Director of Mental Health Services, Roswell, New Mexico.

The State Advisory Board has been a working board, and the information set forth in this paper is the general consensus of the board and all the participants.

Special thanks to Dr. Ignacio Córdova, Professor of Educational Administration, University of New Mexico; Dr. Eloy Gonzales, Professor of Special Education, University of New Mexico; Nate Archuleta, Director of Early Childhood Education, University of New Mexico; Dr. Rupert Trujillo, Dean of Students, College of Education, University of New Mexico; Mr. Cris Trujillo, Community Development Specialist for Teacher Corps Program, New Mexico Highlands University; Dr. Frank Angel, President of New Mexico Highlands University; Dr. Willie Sanchez, Vice President of External Affairs, New Mexico Highlands University; Mr. Rudy Roybal and Mr. Leo Moya, Business Office, New Mexico Highlands University; Dr. Henry Casso, Executive Director, National Task Force de la Raza, University of New Mexico; and all the participants listed in this "Paper". Special thanks also to Sr. Albino Baca, Southwest Chicano Mobile Institutes Project Director, for his continued support throughout the project year.

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INTRODUCTION TO 1973-74 "BROWN PAPER"

This "Brown Paper" is an attempt to "open up the eyes", so to speak, of people who have for so many years, neglected, or refused to see the injustices in our educational system of minority students in general, and Chicano students in particular. For many years Chicanos have refused to take an active part in educational revolution or change, and because of this have allowed the existence of an educational system that not only has not educated the majority of Chicanos but has actually hurt them. This inactivity and lack of involvement has denied the Chicano access into the mainstream of American life, a social structure where self-worth is determined by how much money one has or the car one drives, or one's address, or one's clothes, or one's ability to spend. Lacking financial worth, one has lacked personal worth. Moreover, the Chicano has been willing to accept society's value definitions and has learned to consider himself a failure.

It is fortunate that there have been some change agents involved in curriculum change. These change agents have taken on different roles, but however different, they have brought about change. Many times when extreme actions are taken, they are criticized by many, including many Chicanos, but shortly thereafter Federal monies are released for improvement of education. We, as Chicanos, collectively have not stood up and demanded equal rights, equal protection, and equal education until very recently. Even now, we still have not really gotten together to plan out strategies in terms of how to make an organized demand. In a state where we make up almost half of the population, we, as Chicanos, should take the lead and control our own destiny in all areas of government through education.

Education in this state should reflect the bilingual/multicultural needs of the general population. We need to stop using education as a means to change our children as well as ourselves into something we don't want to be. We must realize that we like what we are, bilingual/multicultural people, and demand the education, not only include this, but promote it. Chicanos are not inferior when it comes to learning, it is the learning process and the educational structure of the system that is inferior. The sooner we admit this fact, the sooner we can change the educational system. This thought is in keeping with the greater American ideals. As shown in the following excerpt from the "Committee for the White House Conference on Education--A Report to the President":

> The principle of public education stems from the belief in the worth of the individual, which is the major premise of democratic ideology. It has grown as the concept of democracy has deepened and expanded...schools have become the chief instrument for keeping this nation the fabled land of opportunity it started out to be...As long as good schools are available, a man is not frozen at any level of our economy, nor is his son. Schools force men to rise to the level of their natural abilities...the schools stand as the chief expression of the American tradition of fair play for every one, and a fresh start for each generation..."

These beautiful statement of idealism are in some parts of this nation, no doubt, being realized. In New Mexico, this does not hold true for Chicanos. In New Mexico, schools do not free Chicanos "to rise to the level of their natural abilities..." Almost half of the population of this state cannot rise to the level of their natural ability. In New Mexico, schools do not "stand as the chief expression of the American tradition of fair play for everyone, and a fresh start for each generation."

There are several means by which one can prove that education has failed the Chicano in New Mexico. Attached are the several reports done by the State Department of Education and the Civil Rights Commission. These reports leave little doubt as to whether New Mexico is meeting the needs of Chicano students, or for that matter, fulfilling the beautiful ideals quoted in the "Report to the President".

Almost nothing has been done to correct this failure. Some small efforts have been undertaken by local school districts and universities through the use of Federal funds. But many of these programs are "show boat" type programs, "un hueso para callarles la boca" and do not really create or generate long-range meaningful educational reform. For example, a quick survey will show that most school systems or universities that boast parity in teacher-pupil enrollment for Chicanos will show that most of these Chicano teachers or instructors are on Federal funds, soft monies. Take the Federal funds away and you remove the veneer of parity.

The "Buck Passing", the most common "cop-out" educators have used on justifying Chicano failure, must stop. The "Buck Passing" syndrome goes something like this: the post-secondary people pass the buck down to the secondary people with "you people do not prepare Chicanos for higher education, and that is why we have to flunk them. It is not our fault, it's yours". The secondary people claim the junior high and elementary schools don't give Chicanos the basics, and the elementary people claim the parents are at fault. In the end, the Chicano parents wind up at fault because they are poor, or because they are different, or because they move around too much, or because they speak a foreign

language, or because they have a different set of values, etc.

The other "cop-out" is the philosophy of: "I made it the hard way by working hard; you can make it too if you really apply yourself."

And still, another popular "cop-out" goes something like this: "What problems? Spanish Americans don't have any problems in New Mexico. Look at my son, he is a doctor, and my daughter, she's a teacher," or, "I've never experienced any problems; I've always been treated equally".

In all three of the above-mentioned "cop-outs", there is the underlying refusal to admit that there is a problem with the educational system in general. It may not always be a personal problem and individuals may not be direct recipients but the problem is here--a very real problem. It is a problem that encompasses social, economical, and cultural dimensions.

All these excuses or "cop-outs" must stop before realistic, long-lasting educational reforms can begin. We must begin to develop some ethnic pride, a sense of brotherhood, carnalismo. We must do more than vocalize our ethnic identity. This should not be so hard to accomplish in a state so deeply rooted in the cultural milieu. It is unfortunate that our children are accusing parents of having cheated them of the rich cultural heritage which was their right. It is time to take a new look at where we are as an ethnic group and where we are going as an ethnic group. It is time to collectively establish an educational system that can account for carrying out those great ideals of freeing men to realize all their potential. Yes, Chicanos also have potential. We must collectively develop an educational structure that will provide

for these particular needs in our state.

There were 158 people who have a direct influence on the education of Chicanos in New Mexico invited to participate in the Chicano Mobile Institutes. Since the participants had to pay for their own expenses in attending the Institutes, they were asked to participate through correspondence if they would not be able to afford to participate in person. The results were as follows: 62 people invited did not respond at all, 59 corresponded by mail, and 38 actually participated. The Institutes were advertised at the different institutions of higher learning and in the major newspapers of the state. Consequently, there were many participants at each of the Institutes that had not formally been invited but were interested enough to attend. The average attendance for both Institutes was 60. The percentage breakdown of these are as follows: Ethnic Composition--Chicanos-92%, Anglo-8%; of these 17% were students, 26% were district level teachers and school administrators, 36% were from institutions of higher learning, and 21% were community representatives made up of parents, laywers, community action programs, etc.

This "Paper" contains the information gathered from those that did participate. The problems, solutions, and key problem solvers were identified by them. A list of people identified as key problem solvers is available at the library of New Mexico Highlands University where a complete report is on file. The complete report has all the statistics to back-up all information put forth in this paper.

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GEOGRAPHIC-DEMOGRAPHIC DATA

A. School District Level

The following figures were compiled from the Civil Rights survey submitted on October 15, 1973, to the Office of Civil Rights in Washington, D.C., and to the State Department of Education. The figures reflect the numerical ethnic/racial composition as well as the percentage of minority groups found in the state.

In the 1973-74 school year there are a total of 283,394 students enrolled in 88 school districts in New Mexico. Of these, 116,408 students or 41.1% are Chicanos, and they are found in all school districts; 23,164 students or 8.2% are Indian, and they are in 55 of the school districts; 726 students or .3% are oriental, and they are in 30 of the districts; and 137,033 students, or 48.3% are Anglo, and they are found in all 88 districts. Forty school districts have bilingual programs. There are 509 teachers and 13,933 children in these bilingual programs.

The most significant findings of this compilation are that the minority student population of New Mexico has increased both numerically and in percentage while the non-minority student population has decreased over the past year, and that both Chicano and Anglo students are to be found in every school district of the state, which was not the case last year. (The complete breakdown of this can be found in the "Ethnic Breakdown by School District in New Mexico--1973-74 School Year" Civil Rights Report)

B. Institutes of Higher Learning

There have been no reports done in terms of ethnic breakdown on post-graduate students. The following is taken from the ACT Report 1973 and "How New Mexico Stacks up on Education 1972", done by the Research

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Unit, State Department of Education.

TABLE I - ACT

Educational Plans - Degrees Sought 1973

Vocational-Technical (less than two years)	4%
Two Years of College Degrees	14%
BA Degree	39%
One or Two Years Graduate Work	20%
Doctorate (Ph.D., M.D., etc.)	11%
All Others (High School Diploma, J.D., LL.B., B.D., etc.)	11%

TABLE II - NEW MEXICO RESEARCH UNIT

Percent of those tested by Ethnic Group and those taking ACT

Ethnic Group	Grade 1	Grade 5	Grade 8	ACT
Anglo	45	49	50	61
Chicano	43	41	40	22
Indian	9	7	6	7
Black	2	2	2	2
Other	1	1	1	8

From these data, it appears that Anglo students are over-represented in percentage of college-bound students, and Spanish-surnamed students are under-represented--a situation that is not entirely unsuspected. The figures, however, do give an indication of the dimensions of the disparity.

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SYSTEMS STRUCTURE OF EDUCATION IN NEW MEXICO:

Legislative School Study Committee

Senator Joseph A. Fidel	Democrat	District 30
Representative Abel McBride	Democrat	District 29
Senator Frank O. Papen	Democrat	District 28
Representative Hoyt Pattison	Republican	District 63
Senator James S. Pieronnet, Jr.	Republican	District 15
Representative John R. Tomlin	Democrat	District 36
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Senator John L. Morrow	Democrat	District 7
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REPORT ON THE FIRST INSTITUTE AND ACTION LEADING TO IT

The Chicano Mobile Institute--New Mexico, got underway on August 2, 1973, when the Advisory Board met at La Posada Inn, Santa Fe, New Mexico, at 1:30 p.m.

Lt. Governor Mondragón outlined the purpose and guidelines of the Chicano Mobile Institute (CMI) and introduced Albino Baca as the Southwest CMI Project Director. Mr. Baca took the Advisory Board through the expectations of CMI for the year and stated that the position of State Coordinator was vacant and that several applications had been received.

The second CMI New Mexico Board Meeting was held in La Posada Inn, Santa Fe, New Mexico, on August 17, 1973, at which time it was announced that Francisco Quintana of Taos, New Mexico, had been selected as CMI-New Mexico State Coordinator. Quintana then presented the board with a CMI--New Mexico proposal which was approved by the board.

Quintana, at a CMI board meeting on September 21, 1973, presented and suggested a possible coordinating effort with the National Education Task Force de la Raza, Teacher Corps, and the New Mexico State Department of Education to present the first CMI-New Mexico Institute. He stated that these organizations shared similar objectives thereby eliminating duplication of efforts and enabling CMI to sponsor and conduct "one good" institute rather than several small institutes. The board agreed. Quintana then stated that he had already formed a New Mexico Caucus. The Caucus is comprised of educators associated with the National Education Task Force de la Raza, Teacher Corps, and the State Department of Education.

At a later meeting in Santa Fe with Dr. Henry Casso, Executive Secretary of the Task Force, and Tomás Villareal of NEA, it was decided that the CMI-

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New Mexico participate in an upcoming (Nov. 28 to Dec. 1, 1973) National Bilingual-Bicultural Education Conference in the area of community involvement and bilingual education from the standpoint of New Mexico.

During the Task Force/NEA jointly sponsored Institute, presentations were made on several successful models of bilingual-bicultural education programs in New Mexico. Albino Baca moderated the Community Action Panel which arrived at nine (9) significant conclusions and recommendations. The New Mexico Caucus also developed and got approval for eleven (11) Resolutions on bilingual, multicultural education. These Resolutions were presented to the New Mexico State School Board and were eventually adopted in part after they were studied by the State Department of Education staff. Copies of these are available in the State Report.

THE FIRST CHICANO MOBILE INSTITUTE--1974

The first Institute was held at the College of Education of the University of New Mexico in Albuquerque, on January 11th and 12th of this year. Approximately 50 to 60 people attended representing the elementary and secondary levels of several northern New Mexico School districts, the State Department of Education, several institutions of higher learning, including state voc-tech. schools, the State government, students and interested community leaders. Considering that participants had to pay their own way, participation was high.

Friday, January 11th, was spent making introductions and identifying general problem areas that participants brought with them.

Dr. Henry Casso made a presentation on the results of the National Bilingual-Bicultural Conference, co-sponsored by the National Task Force de la Raza and NEA.

Mr. Carlos Alcalá, representing the Mexican-American Legal Defense and Education Fund (MALDEF), gave a brief history of how the law has dealt with the problems Chicanos have had in education. The afternoon session was spent in group sessions where each group was charged with the responsibility of identifying the problems Chicanos have had in the different levels of the educational strata. Three groups were identified. Group 1 represented Pre-school, Elementary and Special Education, co-chaired by Nate Archuleta and Eloy Gonzales. Group 2, representing Secondary, College and TVI, was co-chaired by Dr. Rupert Trujillo, Dr. Atilano Valencia and Orlando Stevens. Group 3 representing the community was chaired by Chris Trujillo.

The following is a list of identified problems starting with Early Childhood and running through early Adult life.

PROBLEMS TO WHICH THE COMMUNITY ACTION GROUP SHOULD ADDRESS ITSELF AND FIND SOLUTIONS:

1. Poor self image and low aspirations of Chicano students.
2. Societal pressure to conform and a prevailing anti-Chicano culture atmosphere.
3. Inability to break away from the dependency cycle.
4. General lack of coordination of effort, purpose, and cause within our ranks.
5. Lack of real leadership from our own Chicano leaders and hence, a lack of political and social leverage.
6. Wrong people setting priorities in the education of Chicanos within this state.
7. Dependency on "soft money" (federal support) for any new and innovative programs. Lack of sufficient state funding.
8. Lack of useful parental involvement in the education of their children.

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9. Lack of court action.

PROBLEMS FOR GROUP 1 (EARLY CHILDHOOD, ELEMENTARY AND SPECIAL EDUCATION) AND FOR WHICH TO FIND SOLUTIONS:

1. Poor self-image and aspirations of the Chicano student.
2. General lack of coordination of effort, purposes and cause within our ranks.
3. Wrong people setting priorities.
4. Lack of adequate teacher preparation--pre-school, elementary, and special education.
5. Misuse and misrepresentation of data which tends to stereotype Chicanos.

PROBLEMS FOR GROUP 2 (SECONDARY, POST-SECONDARY, COLLEGE, AND VOC. TECH) AND FOR WHICH TO FIND SOLUTIONS:

1. Lack of Administrative Awareness and concern about true educational problems of Chicanos.
2. Lack of relevant materials at all levels.
3. Lack of dissemination of meaningful educational program models, materials, or methodology.
4. Poor teacher preparation.
5. Lack of useful counseling at all levels.
6. Lack of coordination and communication between the teacher-training institutions, the State Department of Education, and the Justice Department, when dealing with the education of Chicanos.
7. High drop-out rate.
8. Lack of alternative methods of education.

These problems were analyzed and researched to see if they actually did exist. Most of the proof lay within the research and test data done by the

State Department of Education and /or the Civil Rights Reports; Report No. 1, "Ethnic Isolation of Mexican-Americans in Public Schools of the Southwest", Report No. 2, "The Unfinished Education", Report No. 3, "The Excluded Student", Report No. 5, "Teachers and Students". Summaries of these reports and New Mexico State Department of Education data may be obtained at the State Department of Education in Santa Fe, New Mexico.

THE SECOND CHICANO MOBILE INSTITUTE

The second Chicano Mobile Institute was also held at the College of Education of the University of New Mexico. It was held on Friday and Saturday, April 5 and 6. The participants were all presented with a list of all the problems identified in the first Institute and charged with the responsibility of finding solutions and identifying key problem solvers. The following is a breakdown of how this took place.

Part I. Community Involvement

Problem #1--"Poor Self-Image and Low Aspirations"

A. Possible Solutions:

1. Positive exposure of local, state and national heritage through a multicultural curriculum for Chicanos.
2. A comprehensive Cultural Awareness Program to include all the citizens of the state.
3. Use of culturally relevant materials for the educational process at all levels.
4. Parent-teacher training institutes.
5. Training teachers to use culture as an instructional vehicle.
6. Proper certification and placement of Bilingual-Multicultural teachers.

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7. Demand that the Attorney General enforce Article XII, Section 8 of the New Mexico Constitution.
8. Dissemination of existing legislation, prior treaties, State Constitution and other pertinent information dealing with the rights of Chicanos.
9. Parity in education reflecting individual teacher-pupil ratios, principal-teacher-pupil ratio as well as educational parity in all higher education areas.
10. Employment of cultural models at all educational levels.
11. Positive cultural parity in the mass media to include television, movies, literature, newspaper, radio, etc.

B. Key Problem Solvers:

1. Parents
2. Community resource people
3. Local Boards of Education
4. Superintendents, Directors of Instruction, Principals and Teachers.
5. Service Clubs: LULACS, G. I. Forum, VFW, etc.
6. Historical Societies: Sociedad Folklórica de Santa Fe, etc.
7. Teacher training institutes: UNM, NMSU, NMHU, ENMU, WNMU, University of Albuquerque, College of Santa Fe
8. Voc. Tech. Schools: El Rito, Albuquerque, Las Vegas, Española, etc.
9. State Textbook Selection Committee
10. State Department of Education, Director of Instruction, State Deputy Director of Instruction, State Department of Education Bilingual Education and/or Multicultural Director(s)
11. The State Board of Education

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12. The Board of Educational Finance

13. The State Legislature

14. The Governor

15. The State Attorney General

Problem #2: "Societal Pressures to Conform and a Prevailing Anti-Chicano Cultural Atmosphere."

A. Possible Solutions:

1. General Cultural Awareness for all instructors in the state.

2. Multi-cultural education for all.

3. Development of Multi-Ethnic image at institutions of higher education.

4. Revival of local Chicano arts, crafts, music, literature, etc.

B. Key Problem Solvers:

1. All persons, agencies and groups identified in Problem #1 above.

2. EEOC (Equal Employment Opportunity Commission)

3. Welfare Agencies

4. U.S. Congressmen and Senators

5. U.S. Commission on Civil Rights

6. Mass Media

Problem #3: "Inability to Break Away from the Dependency Cycle"

A. Possible Solutions:

1. Parity in education.

2. Development of a positive Multi-Ethnic self-image.

3. Adult Education.

4. Manpower retraining.

5. Increased financial aid for students.

6. State funded Community Colleges and alternative educational programs

7. Parity in employment at institutions of higher learning.

8. More relevant social services.

B. Key Problem Solvers:

1. State Legislators

2. State Department of Education

3. Board of Educational Finance

4. U.S. Congressmen and Senators

5. Department of Health, Education, and Welfare, Department of Labor, Department of Agriculture, Department of Interior

6. Governor of the state

Problem #4: "General Lack of Coordination of Efforts, Purposes, and Causes within our Ranks"

A. Possible Solutions:

1. Mandatory positive bilingual-multicultural education at all levels.

2. State funded parent and community re-education on Multi-Ethnic Developments.

3. Comprehensive organization around a common denominator such as parity in education or employment.

4. Development of better lines of communication within our own ranks.

5. The development of more positive, constructive personal dedication and commitment to educating the Chicano.

B. Key Problem Solvers:

1. Local Chicano politicians

2. Local school administrators and teachers

3. Local businessmen

4. Service clubs: LULAC, G.I. FORUM, VFW, etc.

5. The Chicano community--individually and collectively

6. The churches

Problem #5: "Lack of Real Leadership from our own Chicano Leaders and hence, a Lack of Political and Social Leverage"

A. Possible Solutions:

1. Identification of prime movers in politics and education.

2. Replace key people in school districts, State Department of Education, state government, service clubs, government agencies, etc., with prime movers that are committed to help bring about positive educational change for Chicanos.

3. Provide support for those leaders that are trying to bring about change.

4. Identify and call summit meetings of all "Chicano Heavies" to organize pressure groups, lobby groups, political coalitions and movimientos or movidas for change.

5. Demand and support pro-Chicano education for politicians.

6. Demand commitment from candidates on Pro-Chicano progress in all areas.

B. Key Problem Solvers:

1. Chicano professors, teachers, administrators, and politicians

2. Chicano businessmen

3. Chicano students

4. All Chicano "Heavies"

5. National Task Force de la Raza

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Problem #6: "Wrong People Setting Priorities in the Education of Chicanos within this State"

A. Possible Solutions:

1. Restructure the State Department of Education starting with the replacement of apathetic state board members on the State Board of Education that are not qualified to set priorities for the education of Chicanos.
2. Restructure the Board of Regents of all the universities and colleges of this state so that higher education administration - professor-student parity can be reached.
3. Restructure the Board of Educational Finance so that meaningful programs can be initiated at the college level.
4. Set up Chicano Coalition for a political power base to elect the proper decision-makers into state government offices.
5. Demand accountability on the education of Chicanos from the State School Board, State Department of Education, Board of Educational Finance, Boards of Regents, as well as local school boards and superintendents.
6. Legislative committee on Educational Accountability.
7. An Educational Accountability Act.

B. Key Problem Solvers:

1. State legislators and government officials
2. "Chicano Heavies"
3. Parents and community pressure at local as well as state levels
4. Chicano student organizations

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Problem #7: "Dependency on 'Soft Monies', (federal support) for any New and Innovative Programs, Lack of Sufficient State Funding"

A. Possible Solutions:

1. Accountability to Federal support from grantees.
2. All solutions listed in Problem #6 above.

B. Key Problem Solvers:

1. Educational administrators at all levels.

Problem #8: "Lack of Useful Parental Involvement in the Education of their Children"

A. Possible Solutions:

1. Video taped programs of realistic non-rehearsed daily teaching for parents to observe.
2. Parental involvement in the instruction of Chicanos.
3. Teacher training related to community involvement.
4. Administration training in community involvement.
5. Community hearings by State Department of Education, public schools, universities, and legislature of the educational progress of Chicanos.
6. Community Schools.
7. Home visits by all instructors K-higher education.
8. Parent-Teacher Association (PTA) and/or Parent-Teacher Organization

B. Key Problem Solvers:

1. Professors, teachers and educational administrators
2. Mass Media
3. Funding Sources
4. Community Organizations

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5. Chicano Coalitions.

Problem #9: "Lack of Court Action"

A. Possible Solutions:

1. Parent and Community awareness in:

a. Civil Rights

b. Litigation

c. Legislation

d. Knowledge of resources for legal services.

e. The laws of the nation and state levels

2. Cultural awareness of the State School Board, local school boards, and Boards of Regents.

3. Demand accountability from the Attorney General and Legislature for enforcement and/or enactment of laws that guarantee the positive educational progress of Chicanos.

B. Key Problem Solvers:

1. Mexican-American Legal Defense Fund

2. New Mexico Legal Service

3. Civil Rights Commission

4. Human Rights Commission

5. New Mexico Civil Liberties Union

6. Boards of Education (local and state), and Boards of Regents

Part II--Early Childhood, Elementary and Special Education

Problem #1: "Poor Self-Image and Low Aspiration"

Problem #2: "General Lack of Coordination of Effort, Purpose and Cause within our Ranks"

Problem #1 and Problem #2 are related to the same problems in Part I - "Community Involvement" and hence, carry the same possible solutions and key problem solvers.

Problem #3: "Wrong People Setting Priorities"

A. Possible Solutions:

1. Change the administration at the State Department of Education.
2. More and better accountability of all educators.
3. All solutions mentioned in Problem #3 of Part I.

B. Key Problem Solvers:

1. Same as Problem Solvers in Problem #3 of Part I.

Problem #4: "Lack of Adequate Teacher Preparation in Pre-School, Elementary a and Special Education"

A. Possible Solutions:

1. Bilingual-Multicultural Education training for teachers in institutions of higher education.
2. Hold teacher-training institutes and State Department of Education accountable for teacher performance in respect to the education of Chicanos.
3. More and better practice teacher training in institutions of higher education.
4. In-service Training Programs conducted on the job supervised by local administrators in cooperation with institutions of higher learning.
5. Competency based education for Chicanos in higher education.

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6. Parent and community based education.
7. Bilingual-Multicultural teacher certification requirement for all instructors.
8. Bilingual-Bicultural certification of para-professionals through in-service training funded by the state.
9. Career lattice.
10. Recruitment of Chicano students into the professions of education, para-professional programs, fellowships, etc.
11. Accountability in counseling programs at all levels.
12. Career education for Chicanos--K through higher education.

B. Key Problem Solvers:

1. Deans of the colleges of education.
2. State Certification Board.
3. Local superintendents and evaluators.
4. Legislative School Study Committee.
5. Board of Educational Finance.
6. The Governor.
7. New Mexico Education Association.
8. Local boards of education.
9. Office of Civil Rights.
10. Department of Health, Education, and Welfare, Office of Education, Department of Health and Social Services.
11. U. S. Department of Labor

Problem #5: "Misuse and Misrepresentation of Data which Stereotype Chicanos"

A. Possible Solutions:

1. Assessment of all instructional materials used in the schools and colleges.
2. Assessment of instructional processes used by teachers and professors.
3. Relevant research on new materials and methodologies in learning and instruction for Chicanos.
4. Dissemination of successful models of Bilingual-Multicultural programs in institutions of higher education.
5. Follow-up on court decisions, legislative action and legal mandates involving education.
6. Demand better accountability from State Department of Education or their role as program developers and evaluators.
7. Certification for testers and data interpreters by the State Department of Certification.
8. Training diagnosticians.

B. Key Problem Solvers:

1. U. S. Commission on Civil Rights
2. MALDEF
3. State Attorney General
4. State legislature
5. "Chicano Heavies"
6. District superintendents and college presidents.

Part III: Secondary, Post-Secondary, College and Voc. Tech.

Problem #1: "Lack of Administrative Awareness and Concern about True Educational Problems of Chicanos"

A. Possible Solutions:

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1. Mandatory cultural or multi-ethnic awareness sessions for all administrative personnel.
2. Departmental accountability relative to multi-ethnic needs of students in the curriculum.
3. Parity in administrator-instructor-student ratios at all secondary and post-secondary institutions.

B. Key Problem Solvers:

1. Superintendents and board members
2. College presidents, boards of Regents, and deans of students
3. Chicano coalition
4. Chicano students
5. Legislative School Study Committee (LSSC)
6. Civil Rights Commission

Problem #2: "Lack of Relevant Materials at all Levels"

A. Possible Solutions:

1. Institutions hire Chicano material developers to develop materials.
2. Recruit and gather relevant materials that have been field tested.
3. Adopt existing materials to local needs of Chicanos.

B. Key Problem Solvers:

1. Directors of instruction and principals
2. Department chairmen and academic deans
3. State Department of Education
4. Clearing houses, ERIC

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Problem #3: "Lack of Dissemination of Meaningful Educational Program Models, Materials, or Methodology"

A. Possible Solutions:

1. Accountability on program models and dissemination of results.
2. Setting up clearing houses--statewide--to disseminate materials, models, etc.

B. Key Problem Solvers:

Same as Key Problem Solvers in Problem #2.

Problem #4: "Poor Teacher Preparation"

A. Possible Solutions:

1. Better recruitment standards for teachers preparing to teach Chicanos.
2. Hold teacher-training institutions accountable for their product.
3. Develop criteria for hiring professors and instructors that will reflect competency in the areas of teacher preparation.
4. Set up state board exams for certification of multi-ethnic teachers.

B. Key Problem Solvers:

1. District superintendents and boards of education
2. College presidents and boards of regents
3. State Department of Education and Board of Educational Finance
4. Legislative School Study Committee
5. Chicano Coalition
6. Chicano Students

Problem #5: "Lack of Useful Counseling at all Levels"

A. Possible Solutions:

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1. Better preparation of counselors in dealing with Chicanos.
2. Set up state board examinations for certification of counselors.
3. Hold counselors accountable for their work.

B. Key Problem Solvers:

-Same as problem solvers in Problem #4-

Problem #6: "Lack of Coordination and Communication Between the Teacher-Training Institutions, the State Department of Education, and the Justice Department when Dealing with the Education of Chicanos"

A. Possible Solutions:

1. Set up a committee to investigate whether the State Department of Education and the teacher-training institutions are carrying out the state and judicial mandates dealing with Chicano education.
2. Hold the State Attorney General accountable for carrying out the state and judicial mandates as they pertain to Chicanos.

B. Key Problem Solvers:

1. Chicano politicians
2. The Governor
3. Chicano students
4. Chicano organizations: LULAC, G.I. Forum, etc.
5. State School Board, boards of regents, North Central Accreditation Association, New Mexico Education Association

Problem #7: "Lack of Chicano Students Graduating from High Schools, Voc. Tech. Schools, Colleges and Graduate Schools--(High Drop-Out Rate)"

A. Possible Solutions:

1. All the solutions given in Part I--Problem #1 and those solutions

given in Part I--Problem #3 are applicable here.

B. Key Problem Solvers:

1. All problem solvers in Part I--Problem #1 and problem solvers in Part I--Problem #3 are applicable here.

Problem #8: "Lack of Alternative Methods of Education"

A. Possible Solutions:

1. Restructure our educational goals statewide to include alternative methods of education.
2. Research for new and better alternative methods of education by the State Department of Education, Board of Educational Finance, and Legislative School Study Committee.

B. Key Problem Solvers:

1. State School Superintendent
2. The Governor
3. Legislative School Study Committee
4. All college professors and Department of Education chairmen
5. Chicano politicians
6. Chicano students

It is obvious that not all problems were covered thoroughly and that there is some overlapping. However, in a general sense, the Institutes were a great success. This documentation has revealed the sources from which Chicanos can expect changes to take place or the reasons why changes do not take place; in any case, we know who is responsible if apathy towards Chicanos continues.

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There was one plan of action that was developed by Dr. Rupert Trujillo's group on Post-Secondary and College level. The plan is as follows...

The plan calls for a model to be developed. It was agreed that the identification of two sites--one rural, one urban--was necessary.

The rationale went as follows: We really cannot answer very well in what ways problems exist in our schools so long as we do not know what specific needs exist in a given community, among teachers, and among students. The group recommends that several task forces be set up and perform the following:

1. Identify one rural and one urban community for the purpose of conducting an "in-depth" study of educational needs in each respective community.
2. Conduct the necessary surveys and gather the data.
3. Once the needs are identified, the task force surveys the school system(s) to determine in what ways the school does or does not address itself to the identified needs.
4. If it is determined that needs are not being met by the school system(s), experts in respective fields are brought, at no expense to the schools, to help modify the necessary areas of the school setting in efforts to bring about closer correlation between needs and a delivery system.
5. Once the suggested changes are implemented, the model can be offered to other interested schools. Again, interested schools would have access to funds and experts to go through the same process identified and described above.

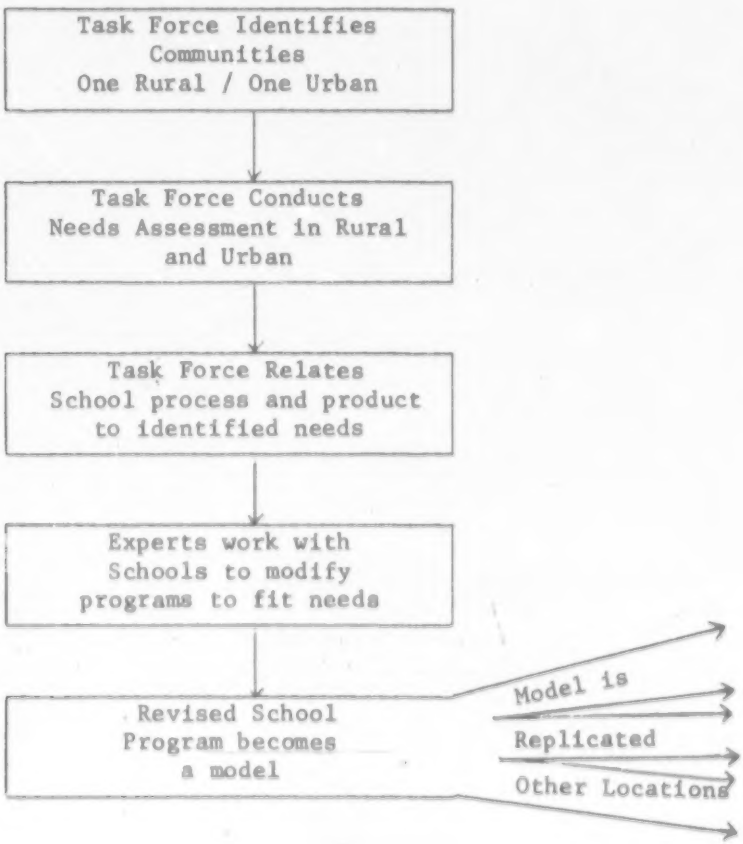
This process has the effect of:

a. Exploring ways of conducting effective, efficient and accurate needs assessments.

b. Surveying school systems to determine how needs and programs can effectively be tied together.

c. Coming up with a model which can be replicated.

PICTORALLY THE PROCESS AND MODEL TAKES THIS FORM


Task Force Identifies Communities One Rural / One Urban
Task Force Conducts Needs Assessment in Rural and Urban
Task Force Relates School process and product to identified needs
Experts work with Schools to modify programs to fit needs
Revised School Program becomes a model
Model is
Replicated
Other Locations

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SUMMARY OF INSTITUTES

The two Institutes reveal the major concerns of the people of New Mexico in general. In studying the results of both Institutes and from frequent interaction with people on the subject of education, the most apparent need seems to be an accountability in education factor. Presently the State Department of Education is carrying on a testing program which shows how the students perform. This lays accountability on the students. Educational Accountability does not mean showing how the students perform, It means how the educator performs! Teachers, school administrators, State Department of Education personnel, college instructors, professors, and university administrators, boards of education, boards of regents need to be held accountable! They, not the students, should be tested or at least made to account for their product and process in the education of New Mexico students in general, and Chicano students in particular. The following is a copy of "The Colorado Educational Accountability Act of 1971" passed by their State Legislature and in which the general assembly declared the purpose of the bill to be:

(1) "To institute an accountability program to define and measure quality in education, and thus, to help the public schools of Colorado to achieve such quality and to expand the life opportunities and options of the students of this state; further, to provide to local school boards assistance in helping their school patrons to determine the relative value of their school program as compared to its cost.

(2) The educational accountability program developed under this article should be designed to measure objectively the adequacy

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and efficiency of the educational programs offered by the public schools. The program should begin by developing broad goals and specific performance objectives for the educational process and by identifying the activities of schools which can advance students toward these goals and objectives. The program should then develop a means for evaluating the achievements and performance of students. It is the belief of the general assembly that in developing the evaluation mechanism, the following approaches, as a minimum, should be explored:

(a) Means for determining whether decisions affecting the educational process are advancing or impeding student achievement;

(b) Appropriate testing procedures to provide relevant comparative data at least in the fields of reading, language skills, and mathematical skills.

(c) The role of the department of education in assisting school districts to strengthen their educational programs;

(d) Reporting to students, parents, boards of education, educators, and the general public on the educational performance of the public schools and providing data for the appraisal of such performance; and

(e) Provision of information which could help school districts to increase their efficiency in using available financial resources."

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Anyone can make a fiscal account of money spent on education, but how much education takes place is quite a bit different.

There is a strong indication that we should campaign, lobby for and pass an "Educational Accountability Act" in New Mexico next year. An Educational Accountability Act that would hold educators accountable for teaching first and students for learning second. There are various ways of developing this type of accountability, but we must be careful and make sure that we mean Educational Accomplishment Accountability and not Fiscal Accountability.

A NARRATIVE SUMMARY

OF THE

TEXAS CHICANO MOBILE INSTITUTES

REPORT

By

Sister Blanca Rosa Rodriguez
Texas State Coordinator

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PREFACE

C.M.I. in Texas strove to introduce experiences to personnel in higher education that would inform regarding issues that touched the total success of an program in higher education, and more specifically, the Chicanos in college. In order to discuss the Chicanos in college, we saw the necessity to examine our goals as faculty members and our goals as institutions whose goals are primarily to serve the community academically and socially.

In Texas, the Chicanos definitely are an untapped ethnic resource. We are a city people. We have historically suffered from the results and effects of invidious discrimination in the fields of education, employment, economics, health, politics, and others. In a capsule, these characteristics are general posture of the Chicano population, not only of Texas and the southwest, but the nation as well. We are no longer a rural constituency, but people with all the attendant problems that beset and beseige a people in poverty. Though it is not mainly our concern to dwell on the socio-economic standing of Chicanos, we must have a first hand acquaintance of these conditions. To us the energy crisis is not new; it has been with us most of our lives; no fuel, no heating oil, only a dollars worth of gas, and many adversities that have strengthened us. These have provided us with a flexibility to endure conditions otherwise intolerable and the ingenuity to survive. Theoretically, a college degree provides more income, more prestige, more security. However, few Chicanos have managed to overcome the great obstacles of inferior teachers, inferior curriculum and other barriers that have led us to the conclusion that education needs reformation if it is to be the key to the "good life" in the United States.

Therefore, new, creative and innovative programs must be formulated.

This is a task for educators and community people as well.

C.M.I., in addressing itself to institutions of higher learning, needed to communicate the multi-facets and diverse experiences that the Chicanos in Texas can contribute to the upward mobilization and ultimate success of higher education. Consistently, we are found in the index of many major resource material dealing with problematics. These only reflect perpetuated untruths that reveal an uncomprehensible and totally stagnant mentality. The two Institutes in Texas invited administrative faculty, community, and political personnel. Both Institutes sought to inform as well as to retrieve information that in turn could be disseminated into all legislative bodies and into the hands of decision-makers in any way involved with education.

With limited funds, we concentrated in reaching Central West Texas, an area that is known for its obvious characteristics of discrimination.

Efforts to mobilize in San Angelo (West Texas) began in early December of 1973, whereupon the State Director appointed a local coordinator who in turn organized an advisory board that introduced effectively through the media and television the goals and objectives of C.M.I.

The San Angelo C.M.I. was a tremendous success due to the committed efforts of that local advisory board and to the obvious need for such a program in that area.

Similarly, the follow-up in the San Antonio conference, held for a second year at Incarnate Word, was successful because among higher educators the need for the development of such objectives as promoted by C.M.I. are so obviously felt.

There is no doubt in my mind that our efforts met the national goals. There is no doubt that what has been initiated in the state will be continued,

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and that the experience of those of us who have attended the Institutes will be an influential factor in directionality and eventual inclusion in the integrated contingencies that relate to the Chicanos in Texas.

GENERAL PROBLEMS OF CHICANOS IN HIGHER ED.

Following is the format of issues covered in C.M.I. Texas Conference:

General Problems of Chicanos in Higher Ed.

Retention of Chicanos in Higher Ed.

Recruitment of Chicanos in Higher Ed.

Admission Problems of Chicanos in Higher Ed.

Financial Aid Problems of Chicanos in Higher Ed.

In dealing with general problems faced by Chicano communities, the possibilities of fear, pride, and lack of self-confidence were discussed. Many students having difficulty in college usually don't have anyone with which to discuss their problems. It was also felt that many students would not seek help because they were afraid to mix and mingle with people outside their own ethnic group. Chicanos have a great deal of pride that will not allow them to ask for help whether it be financial or counseling. There have been, however, some programs that helped combat fear and confidence problems such as an early entrance program where students attend college classes for half a day while still in their senior year of high school. These programs also help financially by getting students a job, loan, or grant. It was consistently stressed that students do not fail because of lack of ability but because of lack of confidence, and that most students' problems are not academic but people problems.

RECOMMENDATIONS:

1. More commitment by institutions of higher education to meet the needs of the Mexican-American/Chicano community. This includes the recruiting, retention, and counseling of Mexican-American/Chicano students.

2. Students, parents, educators and community at large should alter its attitudes towards higher education and its objectives.

3. There should be a cooperative effort on all levels of education. Career counseling and career education should be emphasized from junior high through high school and college. An effort should be made to include parents so as to unify career counseling effort.

4. Institutions of higher learning should hire Mexican-American/Chicano administrators, faculty and counselors committed to the betterment of the Mexican-American/Chicano, and the realization of the student's potential.

5. Institutions of higher learning should re-structure their curriculum in order to meet the needs of the Mexican-American/Chicano students. Courses should be developed and introduced to acquaint all students, but especially education majors, with the culture and need of the Mexican-American/Chicano.

ADMISSION PROBLEMS OF CHICANOS IN HIGHER ED.

Introduction

The admissions process operates under the assumption that the individual applying for admission in a post-secondary school has some qualities that make him admissible. These qualities tend to range widely, and there are many characteristics. Most institutions have a requirement that appli-

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cants must meet before being admitted. These requirements vary from one institution to another. The Admissions Director, Admissions Dean, or what else you might associate him as, does not set the standards toward which a student will be admitted. He, very often, is put in a position to interpret these requirements as to what the faculty wants, for example, in an English Class, 101 students; or a History Class, 131 students, etc. The faculty is very definitely one of the primary groups on campus who determines who will be admitted by setting the policies.

There are many variables that are employed in the admissions process to predict the success or failure of the incoming student. Among the most used variables are the student's grade-point average, high school graduating class ranking, counselor's recommendation, admission director's interview, and standardized tests. Very often a student from one walk of life may be at a disadvantage whereas a student from the opposite walk of life may not be. With this in mind, let us narrow this down to the problems that Chicanos are faced with during the admissions process. The Chicano has a history of coming from the secondary schools that have provided him with a weak education. He has for a long time been neglected by the educational system; poor pre-kindergarten, poor materials, and very often instructors who are indifferent or lack the understanding on how to approach the Chicano student are some examples of neglect. The process of admissions has several implications. One being that, assuming that applicants are sufficient, will the institutions have enough chairs for these students?

DISCUSSION--PROBLEMS AND SOLUTIONS:

"In the recent bilingual propaganda that has been put out to support the new State Bilingual Program, it was found that the Mexican-American

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students have a lower percentage of high school graduates than do Afro-Americans and Anglos. If this is true, how are we going to handle this as a requirement for entering post-secondary education? Are we going to make exceptions, are we going to go around the requirements; how are we going to handle it?"

REMARK: This problem lies in the primary and secondary levels of education K through 12. The only practical solution is to identify the problems in these grades and attempt to remedy them. This process will require a 12-year period.

In an area of 100 mile radius, the problem is not the quantity of available students with a high school diploma wanting admission into a college, it is the barriers such as standardized tests, interpretation of test results, and lack of financial help.

It is a known fact that the average Chicano student cannot do as well on a standardized test as the average student. Again, we must state that the reason for this is due to weak secondary education. Thus, the Chicano tends to shy away from the college because of the test. How, then, do we go about recruiting the Chicano student to these colleges?

FINANCIAL AID PROBLEMS OF CHICANOS IN HIGHER ED.

1. All people who are involved in the motivation of Chicano students should encourage such students to apply early for financial aid. The more favorable types of aid dollars are very often committed before most Chicanos apply for financial aid.
2. Colleges should earmark scholarship dollars for Chicanos.

3. Federal government could best serve Chicanos by targeting student aid dollars to institutions which serve the educational needs of Chicanos. This is an educational program (or institutional) allotment system which has been utilized by the federal government for Blacks. This recommendation leads to the consideration of federal government to target student financial aid AND supportive services dollars to the individual students by some voucher system which is negotiable at the institution of the student's choice.

4. Most of our Chicano students who are now in higher education attend public two-year colleges where the chances for Chicano students to receive aid are worst.

   A. These colleges should:

      1) Construct more realistic student budgets.

      2) Request student aid dollars accordingly.

      3) (By top administration of the colleges) provide the proper staffing and equiping of student financial aid offices.

5. In the awarding of student aid dollars to Chicanos, there should be the consideration of several variables other than financial needs.

   A. If the student is a high academic risk, loan aid (and probably work aid) should not be considered at the early part of his education.

   B. Some Chicano students come from families that do not readily accept the idea of loans. The loan should not be forced on the student, and some effort to educate the parents about the institution and the value of its services and programs (including loans) should be made by the institution.

6. While we are addressing ourselves primarily to the problem of student

financial aid to Chicanos at the undergraduate level, we urge funding agencies such as the Federal government to review and reconsider the level of funding for graduate education. The argument that we are a nation in the process of over-educating ourselves could well be a situation which was created by the Anglo and obtains to that segment of the population. Even at the undergraduate level the Chicano still has a great need for qualified bilingual, bicultural teachers. At the graduate level we need more Chicano doctors, lawyers, professors, and managers. Because the overabundance of people with college degrees does not come from the Chicano community, it might be argued that existing dollars at the graduate level might best be directed to the institutions who serve Chicanos, or to the individual Chicano students who seek specific graduate programs.

PROBLEM: Because of the particular characteristics of the Chicanos in this geographical area, the group felt that the Chicanos would perhaps require more individual contact. This being the case, is our staff adequate or large enough?

ANSWER: No

RECOMMENDATION: Perhaps it would be beneficial to obtain more staffing, and also it might be advisable to take a closer look and maybe re-evaluate the functions of existing financial departments to provide more space, equipment, and funds to meet this need. (Minority staff).

PROBLEM: (No equality in appropriation of funds)

The group discussed the inequalities of the allocation of monies to the

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school systems (grades K through 12) by the state governments. Although this is mostly a political issue, it was felt that the following recommendation be submitted:

RECOMMENDATION: Pool all available monies and distribute equally.

PROBLEM: Point of fact in this area is that there is a lack of motivation on the part of the Chicano to apply early for financial aids. By this time, the desirable monies have already been expended and cuts the source of financial help to a minimum.

POSSIBLE RECOMMENDATIONS:

1) Reduce the amount of paper work to be filled out;
2) Inform Chicanos about available funds: if existing practices are not sufficient, create new ones.

SOLUTIONS: It was brought out that the standardized test scores were not the deciding factor in whether to admit or not admit a student. The test scores, if low, will be evaluated with the student's high school transcript, counselor's recommendation, etc. Therefore, a possible solution was to do away with standardized tests and knock down the barrier of admissions.

SOLUTIONS: Another solution was to communicate to the student that the test results would not decide his admission. This would encourage a large majority of students who would otherwise not apply.

RETENTION OF THE CHICANO IN HIGHER EDUCATION

The goal of the workshop was to come up with recommendations and the solutions to keep the Chicano students in universities and colleges. As background information, some of the problems or barriers encountered by the Chicano who desires a college education were discussed. A number of these barriers will be covered in the text in order to make the recommendations for retention more meaningful.

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Chicanos are an untapped ethnic resource in the Southwest. Much is said nowadays about resource pollution and waste as well as human waste, and inherent in any discussion of this type is the notion that the Chicano is the problem. For purposes of the workshop, other sources were looked at as the problem. Following is a brief listing of the problems or barriers that were discussed, and elaboration on each will follow the listing:

1. Scholastic standards
2. Remedial programs and their limitations
3. Scholastic vs. societal approach
4. Students don't learn because they cannot relate to the faculty nor to the curriculum
5. Students attend the local college as a stepping stone to other colleges or universities -- to satisfy parents -- compulsory social life affects retention of students in college -- teachers are taught in competencies rather than attitudes -- need for change in syllabus
6. Technical training vs. professional

7. Finances -- Too big load -- Family responsibilities -- employment
8. Families failing to understand financial assistance aid programs and now following up if a student does not receive help
9. Teachers and students aren't talking
10. Mediocrity in the minority vs. the white
11. Is apathy really apathy -- Are students really allowed to participate in classroom discussions or in social life

Scholastic Standards - are used very effectively to keep students from entering state universities and junior colleges. Aptitude tests are a good example. The exam board will tell you their primary function is to give you a descriptive picture about the student -- it doesn't say that the student will succeed. Students have been known to take the exams, score very high and flunk out. Administrators further say exam results will give you a predictability. That isn't true. Many instances exist where students failed to show good on the aptitude tests but graduated with high honors. Tests are used to keep students out of colleges and universities. One should have the right to attend and fail, but in many places the student is not allowed to take a shot at the curriculum.

Remedial programs discussed were Upward Bound, Talent Search and certain college enrichment programs, all of which were of help, but each has its unique limitations. In the past we have failed the Chicano student. We say we will bring them in through Upward Bound. They introduce and orientate them to university life. Upward Bound has been very successful, but they are looking

for successful students. Many students are turned away under this program either because of their grades or by their level of income because the program deals with low income students. What about the same type student in the middle income bracket? Because he has money, it doesn't mean his chance for success is better.

Talent Search usually picks the cream of the crop, but what about the potential student who has no support. Many of the efforts that are aimed at breaking down barriers for Chicano students have been of the remediation nature. We can no longer remake students to fit the mold of the university.

The philosophy and the structure of these programs must change, and it is not going to be changed through their special services. Special services say to the student, "let's tell you so you can pass". We say, why not open the curriculum, the doors, so students can go without special tutoring, without special classes. Why must a Chicano attend a "dumbell" English class. Why do we have to start down there. If the university structure and curriculum was cross-cultural and multi-ethnic there would not be a need for remedial programs, and it would be possible to more effectively meet student needs.

Scholastic vs. a societal approaches to higher education were discussed to show the differences in the two and the process colleges and universities have to amend in their approach to higher education to be responsive to the needs of the whole community -- including the Anglo community as well as the Chicano.

The scholastic approach, in the main, is to transmit and maintain the culture of the dominant group, namely middle class values. That kind of approach strives to maintain and transmit the culture of the dominant group.

It deals with culture transmission. Where does the Chicano find himself when he or she attends a university or college? In a scholastic environment that excludes. A societal approach would include not only the middle class values but values that are of that community, whether black or, like in New Mexico, American Indian, and here, the Mexican American. We are talking about inclusion and not exclusion. Societal is about inclusion: values of a community, aspirations of that community and needs of the community. A university must be responsive to the needs of the community, which includes the Anglo community.

The scholastic approach is as bad to the White as it is to the Indian, the Black student or the Chicano. The barriers that Chicanos have are often the same barrier that all students have in education, but Chicanos are not often alienated in a culture they do not know because they are operating under the scholastic approach of the university. Under this scholastic approach some will fit both. Some will manage the scholastic as well as a societal approach.

How can we incorporate the two? This is an important philosophical question. It is the Texas Chicano Mobile Institute's contention that the university thinks the Chicano has the problem. The philosophical approach is always from a superior attitude. The problem that we have cannot be solved with a philosophical approach that has a different value base. This approach puts the power up here and the powerless over there. There is no parity involved.

Another function that takes the scholastic approach is the training of teachers, lawyers, and doctors to the exclusion of all other occupations. Have we thought of all the occupations in this world? The university is only

concerned about the training of lawyers and teachers and doctors. Where are all the others? They are excluded. If a guy wants to learn how to be a good welder, he can't enroll at some university. It is aimed at professional people, by which is meant lawyers, doctors, etc. A welder can be as professional as anybody else. From a societal point of view, the university should take the responsibility of training all individuals who want training regardless of whether they want to be a teacher or a welder. They operate for the sake of that community. They operate for the whole community, not just for the elite. Some universities have already taken the societal approach and it is meeting the needs of the people.

The last point in the development of the two approaches is that university generates knowledge for the sake of "I know". They generate knowledge for the sake of knowing they can say they know. From the societal approach, they should generate knowledge for the purpose of solving problems. Most of the time, the knowledge generated by institutes of higher education is obsolete to meet the needs of society.

The students are asking, "why go into college. They aren't saying anything to me through the scholastic approach as a member of this community". The Chicano stands a better chance of getting an education in a technical school. It opens doors and more opportunities for him. There needs to be a push to educate the Chicanos in the "need" areas, not as teachers. We have enough Chicano teachers. There are many fields in which the Chicano can succeed. Let us not just open the door but open the curriculum and make it meaningful. If you bring the students in just through Upward Bound and Talent Search, when these programs end, the university will still be there with its same philosophical approach. If we need to provide higher education, look at the student structure and at the heart of it. What kind of courses are

being offered? Are they meaningful? They aren't even relevant for the most part to the White, let alone the Chicano. They have no applicability in the field.

Students don't learn because they cannot relate to the faculty nor to the curriculum and this doesn't apply only to the Chicano but to all students. They go to the local university only as a stepping stone to something else, or they go to college because their parents demand that they do so. They go because they don't know what else to do. The parents have instilled in their minds that it is the chic thing to do. They go to school and yet they really aren't learning. They don't like the courses, the school, the university, no university, because of what they are taking. They have a compulsory social life they have to adhere to. The student is saying that society is more realistic. That is the reason they are going to trade school. It is not only popular, but it is also profitable.

At one time there wasn't the accountability factor that we have now. The age of accountability is with us. To be a teacher you have to possess certain competencies so that teachers are prepared in competencies rather than attitudes. The attitudinal change, however, must be both ended. There has to be some change in attitudes. The students recognize that professors are using the same frayed notes year after year and it doesn't fit because for some topics, if you use the same notes for two years, they are outdated. Students are dropping out all over and it is primarily because of faculty attitude.

For example, when San Angelo Central High was planned, it was planned to achieve the best possible structure. It was planned to meet the needs of the history, English, and physical education departments. It was one of the

top three schools in the nation when it was built. What did the school administrators add to the structure first?...The industrial arts, auto mechanics and crafts shop. The great planners for the outstanding school in the nation was against bilingual education. The same planning is going on at San Angelo State University. We understand they are planning to add a technical training department there, however, it is likely if they have an auto body shop, the instructor will not have a college degree. Why must we operate a technical university and a societal curriculum. If the two groups are established and are separate, society is separate and fragmented. The idea is to mesh the two philosophies. Two kids froze in Michigan. The problem was they couldn't fix the carburetor in a car. It seems to me that those kids should have been able to do that; it is a survival skill. Why separate the technical society from the professional society? All the blame should not be placed on the universities and colleges. The administrators can't set it off and meet the needs of the whole community. It is a cooperative effort of religious, business, and education to change.

The reason most people (generalization) leave universities is <u>finances</u>. When the counselor suggests that they go to the financial aid office, they will say, "I have bought a car and can't meet the payments," and they leave. This is not just the Chicano, but all students. Some are carrying <u>too big a load</u>; taking 15 hours plus working 40 hours to support a wife and sometimes children. This is too much for the Anglo as well for the Mexican-American.

On occasions special programs on financial aid that are available have been presented for the parents and the students. After attending these special programs, parents go away feeling they understand they are eligible for

assistance, but when their children apply for help, the families fail to know what is going on because the students are told they are not qualified. The children give up or go away from home to attend a school where help is available. Both parents and students are very enthusiastic when the special programs are presented, but leaving home makes education cost more and has its ill effects on retention. It was explained that all financial aid programs changed this year, and that no longer is aid just given. The schools must take into account the earning power of the family with the total family financial plan evaluated.

In the matter of retention, many times students will not ask for help or interact with the other students. The teachers often times misinterpret this as apathy on the part of the student. The responsibility of retaining the student lies on the shoulders of the university. It is the role and responsibility of the university to respond to the students' needs. Retention is more than just passing in and out of a class. It means students facing themselves, and until he gets to the point where he trusts, he isn't about to ask a stupid question.

The Chicano cannot be mediocre under the present educational system. We have to work twice as hard to stay in. The Anglo student stays in because he has the advantage of belonging to a dominant culture. It is very unfair, but it has to do with retention. The student has to be far above average so the teacher will know you exist. The Chicano must be more than average just to be noticed. Some may not have the stamina to meet the standards, but neither can they afford to be mediocre. Society, as it is now, is not open for the Chicano. If a Chicano makes an error in English, he is laughed at. As a general rule, it sounds funny, but the accents of others are respected.

If it is French and the person says a Z, it is in. We have to look at the difference of phonetics, but beyond we must look at the humanness. Mispronunciation is not a measure of one's intelligence. There are Anglos who speak excellent English, but they can't think in English. If he pronounces it well, it is okay. We are all guilty of this. If a student stammers a little bit in talk, we assume he is slow to learn. An instance was cited by a mother who changed schools for her son when he went into the sixth grade. She selected an all Anglo school for the simple reason it had better teachers, better methods. At the time he was eleven or twelve. The principal failed to look at the student's grades and placed him in the starting rail. He is now fourteen and only in the seventh grade. Sight unseen, the school placed him below his level of competence because of his age. This affects retention.

The question was asked if the students are allowed to participate in the social life of the college community. Programming for the local university campus is not done for special interest groups; however, it was pointed out that too many of the students take full loads and work full time so little time is left for campus social life. A university is a society and it is a good place to learn to operate in a total society. Many students are being done a disservice by not being allowed to participate in a society where they are. They don't have time to participate in activities other than academic learning.

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Interspersed in our discussion of the above problems or barriers to retention were suggestions and ideas of how to cure some of the ills prevalent among our education endeavors and accomplish the retention of the Chicano in colleges and universities. Once again, a brief outline of these recommenda-

tions and ideas for retention will precede the details covered in our workshop. In the detail, many ideas and thoughts may overlap; it is difficult to divide these into neat categories; however, they have been separated for noteworthy emphasis and recordation as well.

1. Modify the curriculum--change the structure of the universities as well as the academic standards.
2. Keeping students in college is a professional and moral obligation of our educators.
3. Meeting the needs of the community is a cooperative effort of religious and business groups and our educators.
4. What about an open door policy in our colleges and universities?
5. Everyone needs to experience success.
6. Ask why students leave.
7. Have degree option for students.
8. Universities' faculty and administrators need to be better informed.
9. Each citizen has a responsibility to be involved in helping the students.
10. Find teachers, ex-students or community leaders who care about students--all students--who are willing to act as sponsors.

If the goals of our universities and the subjects being taught are irrelevant to today's society, we must modify our curriculum, change the structure of our universities and our academic standards. To open the curriculum and make it meaningful, we should break it down to each ethnic group. In providing higher education, look at the student structure and the heart of it. Consider what kind of courses are being offered. Ask are they meaningful?

Are they meaningful to all students, the white as well as the Chicano. Do they have applicability in the "needs" areas?

Attempts to change the structure of the university are not subversive and are not aimed at undermining the academic standards. The primary purpose of universities is not to maintain academic standards but to educate the populace. The standards have to be relevant to the community. For example, we cannot compare the New Mexico Highlands University to Stanford in terms of academic standards. They are different, but the people in the community must be aware of this. Administrators need to be aware of this. It is easy to hide behind the facade and urgue that if we open up the door we are going to lower our academic standards. Most administrators are cowed by that remark. Standards are nice to talk about, but they have to be relevant to the community. People in education--the educators--can be the highest standards. Getting students in the schools who otherwise wouldn't get in can be a very high standard. Keeping them can be another. As a matter of fact, it is a professional and moral obligation on the part of the university staff to keep them. It is getting paid to do that. This is our professional obligation, but we have a moral obligation to educate the students.

We can keep our students by changing the curriculum and ideas. If a university has tried to modify its curriculum, it has been through ethnic studies. The Chicano takes the studies and the Anglo goes his way. The idea here is not to change the academic studies for the dominant group so everybody knows everyone else better. The change must cross lines of university departments. If the Chicano takes the studies and the Anglo puts them aside, you separate the school. It is a grave injury to set up parallel groups. There should be close department endeavors and everybody that comes to that

university should take a course in whatever history is needed. If you don't choose to go that route, include a second course on ethnic minorities.

In our community, the students have a right to be aware of Mexican history. They know very little about Mexico; as a matter of fact, many teachers try to cut that break early in a student's school life. The university curriculum should include the history of the Mexican American and the faculty and administrative staff should be required to study this history as well as the language of the students to generate interest in one another. The idea of the Mexican American culture can be in any course. Schools can take the interdisciplinary approach. One mother cited an incident that occurred to her seventh grader. He came to her terribly excited and full of pride and said, "I bet you didn't know there was a Chicano who signed the Texas Declaration of Independence." The mother didn't know, but the student did. This is a good indication that some positive approaches are being taken by our schools, which will result, hopefully, in a respect for cultural pluralism.

Our local students have been reared in the Anglo and Mexican culture. It is good that they can have both. They are advantaged in more ways than one. The Chicano can speak two languages which is a gift. Think of the opportunities that are open to the Chicano--but the same advantages could be available to all if bilingual education were a requirement. Knowing the two languages open up many avenues to the students--music, literature, and other areas of the cultural environment. The people who have these opportunities have a different dimension. By colleges offering courses taught in English as well as Spanish and allowing the student to study in whatever language he or she wishes offers a person two avenues. The opportunity should be there.

Altering opinions and attitudes of our teachers and administrators at

the top cannot take place overnight. The teachers are faced with the day-to-day requirements of keeping the students we have. We have to deal with these realities and it is difficult to alter the opinions and attitudes of the administrators. We are not only involved with the culturation of students involved but also that of the teachers and other faculty members. Unless the teachers respect the students, little will change. Unless the faculty see people as people rather than as a number who pass through the classroom, nothing will change. We need to see people as different people, but at the same time you have also to see them to accept the humanness of every person. If the faculty isn't prepared to do that, you are back at the same parameter problem. Bringing in Mexican American professors is not necessarily the cure or the way to alter the structure as it exists. Schools and universities must start with the people who are there now. To carry this a step higher, one participant suggested that this type intercultural communications should start at the state level. At state level, employees work with minority groups and should certainly know what it takes to work with them. If you are a competent teacher, then you know enough of the teacher language to deal with the children, and the same would be true of our administrators at state level. Universities cannot maintain a position of maintenance; they have to take a position of creativity. The reason we have ivory towers is because many universities are maintaining their positions. We can't do it and progress. The value change or attitudinal change can take place by teaching our faculty to pronounce a person's name correctly. Make an effort to do so. You can be directive in this area. Teach the teachers. Do make an effort to pronounce Spanish fairly well.

Much has been said about the professional and moral obligations that

college teachers have in keeping the students in college by (1) being acquainted with the student's background, by (2) altering their opinions and attitudes, by (3) becoming culturally aware of each ethnic group in the community, by (4) developing an atmosphere of trust so the students feel free to speak their thoughts and feelings, and by (5) the use of individualized instructions. Developing these skills will upgrade the teachers' professions and reputations; however, this progress is not wholly the responsibility of the school administrators. It is a cooperative effort of religious and business groups along with the educators.

One approach the colleges and universities can do, and the responsibility for this change rests with the school decision-makers, is to have an open door policy. That is, let anyone who can pay register. Give him a chance to succeed. Everybody needs to experience success. Success bouys you up. Initiate some practice where the students' success can be assured when we get them in school. Change the curriculum so it is relevant to the culture of the students. An analysis at the University of Texas at El Paso was made to determine which courses were forcing the students out. Three were pinpointed: history, English and political science. (We took it further--we could even pinpoint the professors that were flunking them out.) From this date, we changed the order in which the students had to take freshman English, history and political science. We recommended that they not take these subjects until they could handle the academic role in other areas. After students experienced two years of success in subjects like math and science, they were able to master English, history and other courses like political science. The faculty has problems accepting these type changes. A student questioning and evaluating courses, however, ought to tell us something. Instructors should

listen to them. Colleges should experiment with programs of studies that are different and not pursue one general program that everyone has to go to. Give the students a chance to decide on a flexible plan.

When the students drop out, how much assessment is done to determine why they leave? Colleges should be asking each student why he or she is dropping out. A special effort should be made to contact the student regardless of when he leaves without graduating, why he left. It is up to the colleges to make this move. Counselors should not expect the students to come in and tell them why they are leaving. The first move is on the part of the college to get out and find out why they are leaving. Further determination should be made of which courses are flunking them out. Once again, back to the attitudinal problem. If teachers can develop an atmosphere of mutual trust, which takes skill, it is easier to get at the root of the real reasons the students are leaving. Additionally, there is the curriculum that pushes them out. If the student says he doesn't dig it, ask why. He may say somebody higher up set the system in gear but it doesn't fit me. If we had a diversity of subjects or whatever it is that is necessary to make the program work, we could let the student go for a Ph.D. instead of going for a B.A. Degree. He must now go into locked steps, but why don't we give him an option. We give him the option of leaving anytime he wants, but we don't give him the option of coming when he wants.

We have been talking about unconventional approaches to keep the students in colleges, but it would be good to find out what other universities and schools are doing in a practical way to keep the students. It would be well to find out things that have worked and failed outside this area. It would be good to know what institutions of similar size have done and what the smaller

and larger universities have done. The universities should seek this type of information. One participant made the suggestion that the Chicano Mobile Institute keep the schools informed on what financial assistance programs are available to our Mexican American citizens in this area, as well as what help is available in the graduate schools.

In the area of financing and retention, one participating mother expressed concern because there were students who failed to receive financial aid at the local university. Others in the group asked her if she followed up with the school to determine who the students were and why they were denied help. Then it followed that anytime anyone of the participants know of a problem, it is that person's responsibility to follow-up and find out the reasons. Follow-up is everyone's responsibility if we are concerned when our fellowman has a problem.

An effort should be made to find teachers, ex-students or community leaders who care about students--all students--who are willing to act as sponsors. Have meetings of teachers who are interested in the minorities. Take care how you handle the sponsorship of students that you don't make them feel inferior. Have representatives from the community, somebody in businesses, who care about and can help students. The MASO (Mexican American Student Organization) is very active. They can be used to help in the retention of students. If your teachers have a problem with students, call some of these sponsors up. Maybe they can help get the students back in if they are dropping out. Have meetings with representatives from religious groups, but have meetings with the teachers to let them know you are interested in keeping the students in school. Let the students know you care about them, that we want to meet their needs, that we want "to make sense". The students

need to know that somebody is backing them up.

Using a humanistic approach is the preferable way to improve the university life as well as our community. The Chicano has another approach and that is court litigation. If they have to make appeals to the State, they can do so; however, the preferred way of bringing about change is through an experience of cooperation. Bringing about change through the courts ends in unhappy feelings. When the court says you have to go to bilingual education, the same cooperative spirit cannot exist. The dominant society feels threatened, but the Chicano has the right to turn to the courts.

If we take time to listen to one another and work with each other, it will help us to be more sensitive to our needs. The college presidents need to participate in meetings of this nature. He is the one that can make changes to open the door to the Chicano. The community can assist by inviting people to come to meetings of this nature. Other Mexican Americans who have finished college and who are now successful businessmen have great influence. With a climate of ideas and people who are willing to do things to bring about change, all that is needed is a nudge to move the men at the top to pay attention to society's needs and bring about the changes necessary to meet those needs.

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Specific recommendations:

1. The local university agreed that an exchange of information with other universities and institutions to see what they are doing in the area of curriculum changes to bring about retention was an approach that it could take.

2. In its survey of students who leave the college, an analysis will be made to determine why they leave. From this, the university will consider preventive measures for other students' leaving.

3. A committee will be created. Its membership will consist of community leaders, educators and business-persons. Its purpose will be to lend support to a program of retention through student sponsorship, individualized instructions, peer group counseling or special counseling.

Other recommendations that may be considered were:

1. Putting professors through cultural awareness programs.

2. Having courses taught in both English and Spanish and letting the students choose which language he or she prefers.

RECRUITMENT OF CHICANOS FOR HIGHER ED.

(Quote from Theodore Roosevelt - 1919 - after World War I)

> "We have room in this country for but one flag, the Stars and Stripes....We have room for but one loyalty, loyalty to the United States....We have room for but one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, and not as dwellers in a polyglot boarding house."

The sentiment expressed in the above quote has accounted for many of the problems and much of the low recruitment of Mexican Americans actively pursuing a college degree.

The following recommendations address themselves to the need of attacking attitudes in order to successfully recruit Chicanos into higher education:

1. The schools. Recruitment really begins at the public school level itself. But these schools often do not have high aspirations for the Chicano student. For example, in the San Antonio area, the availability of vocational shops and ROTC programs are in direct correlation to the percentage of Chicano

students in those schools. Some five years ago, a counselor in one of these schools was found to list that all Chicano graduates in the class would either join the Army or be married, and no more! Those are attitudes that definitely need changing. We would further submit that organizations like MAYO have worked with "pushouts" and have gotten great results in their efforts. Those young people were taken seriously for the first time

2. Parents. Most Chicano parents do value a higher education for their children. The problem is that they believe, with good reason, it is beyond reach. A "selling" campaign needs to be made so that they can realize options that are available. Considering the cultural values of Chicanos, working with the parents is all-important under any circumstances.

3. The Students. In all too many cases, the Chicano student will not dream of going to college. Why? Is his self-image too low? If so, why? These are also attitudes that need to be attacked.

4. The Recruiters. Perhaps we should re-evaluate why we want our young Chicanos to go to college. Our group concluded that promoting college simply as a place where one will learn to do a "professional" job is not enough. Perhaps we need to stress the other advantages of such an education as well. Certainly that of learning about the world outside the barrio is invaluable, since it will better help him to understand the forces which have so much controlled his destiny. And, of course, one cannot overlook the fact that people who are usually called on to make decisions, are those with college backgrounds. So then, college perhaps should not be looked on as training grounds to make a living, but to expand one's perception of the world, and to allow one to be of greater use to his community, whatever his

occupation.

5. We need parental involvement in the recruiting process. Make parent education part of the home environment, especially in low income families. The Spanish radio station would be a good source of advertising for recruitment.

6. Recruitment should start at an early age level, preferably during the student's freshman year in junior high school.

7. There's a need for a one-to-one basis in recruitment of the high school student. If the counselor can't do it alone, he needs an aide to help in this area. Counselors have to impress on college recruiters the importance of talking to these students. Also, recruiters need to be invited in most cases.

8. There is a great need for more involvement of church and ministers. This might also involve the appointment of a liaison officer to work through the church. A good source would be publishing this problem or matter in the church bulletins.

9. Help is needed from each local school administration to get better counseling for our Chicano students. There is a great need for involvement at the administrative level or the advisory level.

RECOMMENDATIONS TO C.M.I. NATIONAL ADVISORY BOARD

1. Investigation of status of bilingual/bicultural education

2. Certification processes within the state.

3. Structural processes of state educational agencies.

4. Investigation of Affirmative Action Plans.

5. Influence on national scale regarding higher education by supporting Chicano personnel in National Association of Higher Education and National Association of College Educators.

6. Providing presentations and Chicano curriculum format at national conferences.

7. Investigating the dissemination of competency-based bilingual/multi-cultural development.

A NARRATIVE SUMMARY

OF THE

CALIFORNIA CHICANO MOBILE INSTITUTES

REPORT

By the

National Advisory Board

For

Chicano Mobile Institutes

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THE CALIFORNIA C.M.I. REPORT

The California C.M.I. FY 1973-74 developed an approach that allowed the coalescing of efforts in order to maximize the impact of the systems of education for the benefit of Chicano students in California. The general goals were:

1. To improve the quality and equality of education to meet the needs of Chicanos.
2. To present to institutions of higher learning programs and techniques that will increase Mexican-American student enrollment and arrest and decrease the Chicano student attrition rate.
3. To develop greater awareness and sensitivity toward the special problems of Chicano students.
4. To develop curricula patterns and content suitable to bilingual and bicultural groups.

The goals stated give CCMI a beginning basis for the development of the following objectives which became the core of CCMI's 1973-74 program. The objectives were as follows:

A. To prepare personnel in higher education to deal effectively with the needs of students from low income and ethnically different families.

B. To identify and document problem areas effecting Chicanos in educational systems and to disseminate the documentation to the greater Chicano community.

In order to meet the goals and objectives of CCMI, a series of meetings were scheduled with various groups and individuals for the purpose of

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ascertaining the most effective method of accomplishing the goals. The following is a listing of those meetings and seminars attended:

(1) Chicana Administrators Institute Participants, September 4, 1973.

(2) Representatives of the California State Department of Education, September 5, 1973.

(3) Advisory Committee Meeting, September 8, 1973.

(4) Greater Los Angeles Urban Coalition: Board of Directors, September 25, 1973.

(5) Greater Los Angeles Area Chamber of Commerce: Education Committee, October 15, 1973.

(6) San Fernando Chamber of Commerce: Education Task Force, October 25, 1973.

(7) National Spanish Speaking Leadership Conference, November 1-3, 1973.

(8) Mr. Richard Baca: National Urban Coalition, November 6, 1973.

(9) California State University, November 15, 1973

(10) Advisory Committee Meeting, November 19, 1973.

From the meeting with the Advisory Committee and with various community leaders, a proposal for the continuation of the California School Finance Reform Project was developed. The proposal has been submitted to the Rockefeller Foundation for additional consideration.

This project is considered to be of great importance to the betterment of Chicano education at all levels. The Advisory Committee also set its priorities on this project as the most significant undertaking with which

CCMI could involve itself. This project is presently in the process of completing the section entitled, Economic Assessment of Performance and Prospects from a Minority Perspective.

While the California School Finance Report Project has been attacking the educational problems of the general educational community, it has become apparent that the inequality in school financing systems has largely effected poor people, namely the minority communities that have chosen to remain as a unit regardless of their economic standings. Seemingly, Chicanos have had to pay a higher price for a lower quality of education. CCMI is now dedicating itself to the removal of those inequalities that have been directly responsible for the low Chicano enrollment at the college level and the higher attrition rate of Chicano students at California institutions of higher learning.

CONCLUSIONS AND RECOMMENDATIONS

In the final assessment, Chicano students in or out of the institutions of higher learning will be, as in the past, questioning and observing the role institutions of higher learning exemplify in the delicate area of meeting the educational needs of the Chicano community (in these democratic United States of America) without requiring each individual to surrender his personality. The Chicanos will continue their struggle to elicit from institutions of higher education their human right of educational equality in all areas of the total educational process. Chicanos will be committed to the educational enhancement of their people by developing and creating of a viable operative organizational base from which will materialize a common goal for the assurance and attainment of educational equality for all Chicanos. The basic need for an organizational base is justified by the apathetical attitudes of many institutions of higher learning in the southwest when they tactfully ignore, to varying degrees, the plight of and requests by Chicanos at all levels of the educational attainment process.

It is recommended that an organizational base be coordinated and established at the national level that will obviously be substantially represented by Chicanos dedicated to the philosophy and goals of present groups such as Chicano Mobile Institutes, the National Task Force de la Raza, the National Concilio for Chicano Studies, and bilingual and/or multicultural organizations. The concerted efforts of the organizational base will strive to effect positive educational change for Chicanos by developing a lobby group which will lobby upon local, state, and federal legislative decision-making entities for the passage of legislation for "Educational Accountability Acts" which are sensitive to and mandate that the total and unique educational needs of Chicanos be met by all institutions that purport to serve Chicanos. It

will be exigent through the legislative process that educational administrators be totally committed to the fulfillment of the complete intent of the law as it pertains to the education of Chicanos in its totality.

It is currently advisable that institutions of higher education reassess their role and/or mission as it reflects the education of Chicanos. There exist many gross inconsistencies between the philosophical missions of educational institutions and the reality that exists for Chicanos. Institutions of higher learning should assess the disparity that more than often is evident in their administrative personnel recruitments and employment practices. The disparity of Chicano administrators in higher education tends to de-emphasize the cultural needs of employing administrators that are culturally aware and ethnically sensitive to Chicanos when performing their administrative duties and decision-making activities. Disparity can also be seen in the student populace of the institutions of higher learning, and thus, Chicanos are found to be enrolled in smaller numbers when compared to other majority groups. Efforts will be made to employ Chicano administrators that can alleviate the situation of disparity. It is recommended, and efforts will be made, to employ sensitive Chicanos that will initiate, implement, and perpetuate Chicano studies programs at institutions of higher learning directed at meeting the cultural learning needs of the Chicano students presently enrolled. Efforts will be made to employ Chicano administrators that will research and investigate through an informational university exchange program as a means of attracting, financing, retaining, and insuring cultural heritage research and learning for Chicano students. Efforts will be made to guarantee that institutions of higher education develop and implement bilingual/bicultural programs that are aimed at alleviating the inadequate instructional personnel for Chicanos at all lower levels of learning. The bilingual/bicultural programs will also

develop realistic materials for dissemination and utilization at local educational levels. The bilingual/bicultural programs will define and require cultural awareness training and competencies for candidates aspiring to work with Chicanos in public and private schools by requiring ethnic competencies and multicultural awareness and training before instructional certification can be attained.

Finally, it will be the committed efforts of all Chicanos to demand that educational justice become a reality for themselves regardless of the obstacles placed before them by economic, or socio-political factions.

Chicano commitment to educational change will probably have to come from within the community as it was expressed by the many participants that attended C.M.I. FY '73-'74, even though none of the participants were reimbursed for their expenses in contributing their time, expertise, and efforts to the findings of this report.

It has been said that a realistic education for Chicanos (at any level) must come from giving impetus to that commitment, without deviancy to a mono-cultural value system, from the power structure. Chicanos will have their commitment!

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